The LUTHERAN

MURAL PHOTO IN RAILWAY TERMINAL

A Lutheran boys' choir was featured

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THE DIFFERENCE

AS WE WALKED ACROSS THE CAMPUS of our Visrantipuram (Village of Rest) Tuberculosis Sanitarium at Rajahmundry, India, to attend a ground-breaking ceremony, I observed to my companion, "I always have a feeling of being exposed to possible infection here, especially when I go into the wards. I don't have any of that feeling when I visit our leprosy asylum where I'm more at home."

He replied, "Dr. Koshy has told us that there's much greater danger of infection in the Rajahmundry bazaar than in our sanitarium. In the crowded bazaar, people who have the disease and don't know it or don't care are constantly spreading germs. Here the patients have learned how to prevent the spread of infection and to protect those around them."

AS I THOUGHT AFTERWARD about our conversation, it seemed to me to reflect the difference between church members and those on the outside. Only a most ignorant person has the notion that those inside the church are without sin while those outside are sinners. The difference is that we sinners inside the church are trying to do something about it.

—ROBERT S. OBERLY

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Looking down on the more than half-million commuters who daily pass through New York City's Grand Central Terminal during the Christmas season was a giant-sized picture of the boys' choir of Reformation Lutheran Church, Rochester, New York. The advertising manager of the Eastman Kodak Company, which maintains the large advertising display, was once a singer in the choir.

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THE CHURCH IN THE NEWS

Prayer for president

Nine-thirty on Tuesday morning isn't a time when Americans usually go to church. Next week they may be there. Services of prayer for guidance of the president of the United States are planned in many communities on the morning of Dwight Eisenhower's inauguration day.

A request to keep every Washington church open all day on Jan. 20 was made by Dr. Edward Elson, "so persons can go to a place of prayer and ask for divine guidance and strength for the new president and his associates." Dr. Elson, pastor of the National Presbyterian Church in Washington which Mr. Eisenhower plans to attend, will conduct a service for the Eisenhower family at 9:30 on inauguration morning.

Besides praying for the president-elect, clergymen this month were giving him advice. "Don't appoint an ambassador to the Vatican," dozens of clergy groups recommended.

No cheering in Berlin

Grim and gloomy was the prediction for 1953 made last week by Bishop Otto Dibelius in Berlin. "If people from foreign countries tell us to look into the future with confidence," he said, "we note this with respect but it does not find an echo in our hearts."

The new year will not clear up the east-west struggle that centers in Berlin, the bishop surmised. "No one believes there will be a change—" he said, "at least no one in Berlin." He urged German Protestants to continue to seek to reunite their divided country which "cannot be split forever."

In the United States last month Bishop Dibelius described the Berlin situation to John Foster Dulles. "The fate of Germany is in your hands," he told the man who becomes U.S. secretary of state next week. American aid is needed to keep West Berlin as "the key island of freedom in East Germany," he said.

PRESIDENT'S PASTOR
Dr. Elson plans prayer at 9:30

Communist newspapers in Germany attacked the bishop violently in late December for the speech he had planned to give at the National Council of Churches assembly in Denver. Actually, the bishop explained, he had not given the speech. He came last on a long program and had time to deliver "only a short address of greeting." (*For text of intended speech see page 16 and the Jan. 7* LUTHERAN.)

Communist papers said Bishop Dibelius has "sold himself to the warmongers. Those who become servants of the warmongers will share the fate of their defeat." The Dibelius case, they said, must be dealt with promptly by "the supreme authority at the political level."

thing is on its way

Two months ago American house-
ves rummaged through closets for worn
thing that might be useful to poorly
d people in other countries. Record-
aking contributions have been flood-
into Lutheran World Relief ware-
uses ever since Thanksgiving.

Last week the first shipments of the
anksgiving contributions were on their
y overseas. Four hundred bales of
thing were going to Yugoslavia ac-
rding to an agreement negotiated last
mmer by Dr. Franklin Clark Fry and
. Paul C. Empie with Marshall Tito
d the Yugoslav Red Cross. Among the
edy Yugoslavs are many of that coun-
's 150,000 Lutherans.

Other shipments went to Germany,
ustria, Italy, Palestine. Value of De-
mber shipments was $415,549. In seven
ars Lutheran World Relief has sent
road 35,000 tons of relief supplies
orth $22,668,493. About two-thirds
nt to Germany. Next largest amount
nt to Arab refugees in Palestine.

therans progress in Colombia

Anti-Protestant frenzy had wrecked
zens of churches in Colombia but is
t being turned against the swiftly
owing Lutheran congregation in Bo-
ta. Reason probably is that the Lu-
eran church, organized in November,
gathering European refugees rather
an seeking to convert Colombian
oman Catholics.

There were 250 charter members on
ov. 9 when a Swedish pastor, the Rev.
ke Kastlund, organized the congrega-
n on behalf of the Lutheran World
deration. By the end of December the
embership was 400. Enrollment may
on reach 800 or 1,000, Pastor Kastlund
orted.

"So far the work has not been ham-
pered by religious tension, although many Lutherans must exercise caution in confessing their faith publicly," said Dr. Stewart W. Herman, secretary of the LWF committee on Latin America. The world Lutheran organization plans a $13,000 allocation to purchase ground for a parish hall in Bogota.

A Lutheran congregation of 200 is being organized in Cali, and others may soon be formed in Medellin and Barranquilla. Germans, Scandinavians, and refugees from Baltic countries make up the Lutheran groups.

Lutheran work has begun in Chile, Ecuador, Uruguay, and Venezuela in recent months. Largest South American Lutheran church is in Brazil, with 400,000 members. The church is also organized in Argentina and British Guiana. Lutheran World Federation budget for the Latin American work in 1953 is $192,000. Germans and Swedes will share with Americans in financing the projects.

Nehru speaks at World Council session

The sensible thing for the Western nations is to recognize the Communist government of China, said Prime Minister Jawaharlal Nehru. He spoke at the central committee meeting of the World Council of Churches in Lucknow, India.

"For the first time, after 40 years of civil war and domination by war lords, China has a strong, centralized government," Mr. Nehru said. China now has "a tremendous sense of power and national pride. It is a great power within its domain and likely to become much stronger.

"It is immaterial whether you like it or not," said Mr. Nehru. "It has made a great difference in the world situation. Much of the trouble is due to the fact that we have tried to ignore certain ob-

vious facts which are too big to be ignored."

Asian delegates at the World Council session urged that all churches in the West take a firm stand against racial discrimination.

The World Council of Churches "stands before the nations appealing for an end to hatred, suspicion, and war," said the British bishop of Chichester, Dr. George K. A. Bell. "The nations are a single family, with each responsible for its neighbor's welfare. This we stand for, and this we confess before God."

About 70 delegates from 50 countries were present as the World Council committee opened its meeting, the first it has held in Asia. Among those attending were Drs. Franklin Clark Fry and O. Frederick Nolde of the United Lutheran Church in America.

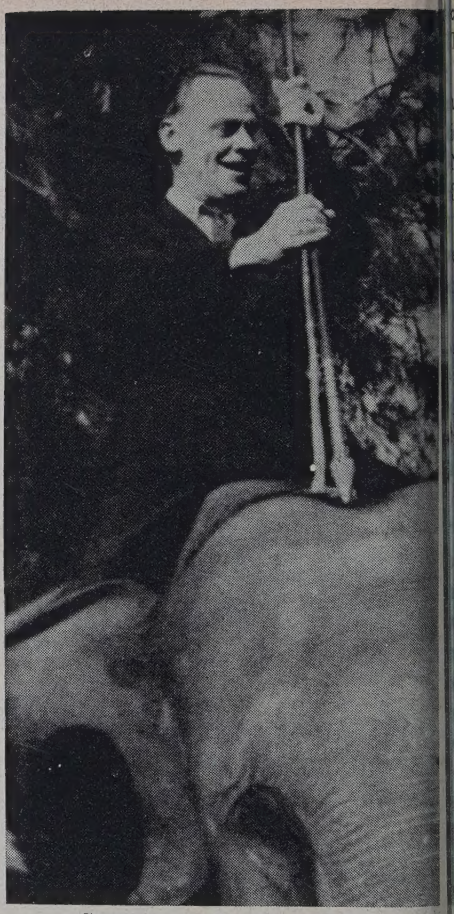
U.S. wants passport from Negro pastor

On a six months' round-the-world trip the Rev. James H. Robinson had demonstrated to people of Asia and Europe that America has some first-rate clergymen of the Negro race. Mr. Robinson is pastor of the Presbyterian Church of the Master in the Harlem district of New York. He went on his world journey as a representative of the Board of Foreign Missions of the Presbyterian Church U.S.A.

This month the U.S. Department of State insisted that Pastor Robinson surrender his passport. "Information" had been received, the department said, "which would bear on his right to have a passport for overseas travel."

In 1952 the State Department refused a passport to a prominent Brooklyn clergyman, the Rev. J. Henry Carpenter, who planned to speak in Japan. Mrs. Ruth B. Shipley, chief of the Passport Division, said "his presence in the Far East is considered undesirable at this time." She said that "after conditions in that area become more tranquil" a passport might be granted.

Dr. Carpenter is a pacifist, and might have influenced Japanese to resist the program of rearmament which the U.S. has urged. No explanation was given of why Pastor Robinson is barred from further foreign travel.



SECRETARY TAKES A RIDE
General secretary of the World Council of Churches, Dr. W. A. Visser 'T Hooft, tried elephant riding during the session in India

It is speechless

The Rev. Michael Scott couldn't travel Syracuse, New York, to speak to a rch group, the U.S. State Department . He had come from England to the General Assembly on behalf of South ican tribes.

The ban on Scott speeches also covers v York City, the State Department lained later. Mr. Scott was obliged urn down an invitation to preach at Cathedral of St. John the Divine and New York City's Community Church. came to America on a special visa ited to attendance at UN sessions be- se he refused to sign a questionnaire his political beliefs and associations. Mr. Scott's international reputation as lergyman and outspoken advocate of rights of the natives of South Africa sts to his disinterested idealism," the erican Civil Liberties Union reminded State Department. "His standing uld appear to justify the exercise of ir discretion to permit him to speak ore religious gatherings and to per- m his function as a priest of the urch of England."

o much "Silent Night"

As soon as the Thanksgiving dinner hes had been washed and put away nericans began hearing "Silent Night, ly Night" on radio or television morn- g, noon, and night almost every day r a month. "Let's make this one pro- am on which no one sings 'Silent ight,'" suggested George S. Kaufman the TV program, "This Is Show Busi- ss," Dec. 21.

It was supposed to be a witty remark, t hundreds of listeners didn't consider funny. Perhaps because Mr. Kaufman Jewish they interpreted it as a slur gainst a favorite Christian hymn. The rrage of protests reaching the Columbia Broadcasting System was so heavy that CBS announced Mr. Kaufman would be dropped from "Show Business" at future performances.

Then the tide of protests set in the other way. "The real sacrilege is the merciless repetition of 'Silent Night' and similar Christian hymns by crooners, hillbillies, dance bands, and other musical barbarians," said Dr. Truman B. Douglas of the broadcasting and film commission of the National Council of Churches.

CBS relented on the Kaufman dismissal and said he could come back on the "Show Business" program Jan. 24.

Change date of Christmas

A Minneapolis minister had a radical suggestion last month for ending commercialization of Christmas by department stores and entertainers.

The Rev. George S. Siudy proposed that celebration of the birth of Christ be changed to October. "Let the pagans have Dec. 25," he said. Since the actual date of the birth of Christ is unknown, begin the Advent season about the first or second week of September, he suggested, and "divorce the pagan carnival from the purely spiritual celebration."

Cut down on "Easter Parade"

New York City is preparing to use its police this year to prevent strollers on Fifth Avenue from making a carnival of the Easter observance. Last year the avenue swarmed with luridly dressed models advertising commercial products or seeking publicity before TV cameras.

Television and newsreel companies have promised to ignore flagrant publicity-seekers when they focus their cameras on Fifth Avenue this year. Police will "hustle off" anyone trying to "cash in on the holy day," it was reported

Want immigration law changed

Protestant and Roman Catholic clergymen had spoken sharply against the new U.S. immigration law (the McCarran Act) when a presidential commission held hearings in 11 American cities. This month the commission reported that the law should be completely rewritten.

Quotas should be raised to permit 251,162 immigrants to enter the U.S. each year, the commission recommended. The "national origins" quota system which favors immigration from northern Europe should be abolished. "Legislation based on humanitarian principles, designed to fulfill our duties and obligations to mankind," should be enacted, said the commission.

The McCarran law is called "an arrogant, brazen instrument of discrimination, based on race, creed, color, and national origin," the commission reported. The law is based on "an attitude of hostility and distrust against all aliens."

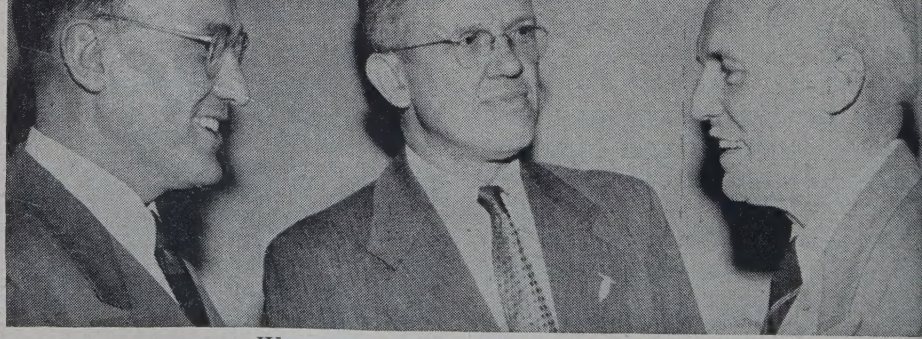
During the next three years the U.S. should admit 100,000 refugees and DPs annually, the commission recommended. Dr. Paul C. Empie, a witness before the commission, was quoted as saying tha the present immigration law "is nc geared to current world needs, but rathe is related to historical circumstances c many decades past . . . The refusal t open our doors to refugees would be staggering blow to the strength of ou moral leadership in the current idec logical world struggle."

Among witnesses testifying against th McCarran Act at the hearing in Wash ington was the Rev. Robert E. Va Deusen, staff writer for THE LUTHERAN who objected to the new law because i goes "further than any previous law i listing grounds for exclusion, deportation and denaturalization."

Mass on Boston Common

The Boston Common, famous down town park that was a public cow pasture 300 years ago, was the scene of a Roman Catholic mass celebrated by Archbishop Richard J. Cushing at Christmastime The common had never been used fo mass before.

The Rev. Harold J. Ockenga of the Park Street Congregational Church pro tested to Boston's mayor, John B. Hynes but the mayor replied that he did no



WITNESSES AGAINST MCCARRAN LAW
A. Stauffer Curry, Robert E. Van Deusen, Frederick E. Reissig

lieve the mass in any way desecrated ston Common "nor does it, to my nd, violate our traditions which are sed on love of God." Other clergy- en, including the Protestant Episcopal shop of Massachusetts, Norman B. ash, agreed with the mayor.

ants law against RSV

A law to bar the sale of the Revised andard Version in Michigan will be troduced in the state legislature by nator A. P. Decker, he reported last onth. Mr. Decker objects to transla- on of the Hebrew word *almah* as "young oman" in Isaiah 7:14.

Fundamentalist uproar against the SV (which is rooted in their hatred of e National Council of Churches) was ntinuing this month. A New Hamp- ire newspaper, The Manchester *Union- eader,* gave a page-one eight-column eadline to a letter from a Baptist clergy- an, the Rev. Bruce M. Garnsey, who alled RSV "a fraudulent attempt to rob e world of the true Word of God."

A Gallup Poll report in December dicated that 4 per cent of U.S. citizens lready own copies of the RSV and an- ther 19 per cent say they intend to buy e new Bible translation.

piscopal figures

Membership in the Protestant Epis- opal Church is 2,715,825, the church nnual reported in December. 1950 total ad been 2,417,464. Gain of 298,361 in he year is a 1.2 per cent increase.

Offerings increased 11.76 per cent, otaling $91,583,122, the annual stated. A Negro congregation in Harlem, St. Philip's, is the denomination's largest arish, with 3,764 communicants.

Bishop chosen in Norway

In the far north of Norway, North Halogaland, a new diocese was created recently by the state church, and Dean Alf Wiig has been appointed as the first bishop. The bishop-elect was born in 1891. He spent 11 years ministering among the Lapps. Since 1950 he has been dean of Tromso. His wife, Margarethe, is author of the first spelling book in the Lapp language.

And so forth

Roman Catholic churches in West Germany were warned against the use of "mock chimes." Some parishes have replaced war-destroyed bells with electronic devices which relay sound tape recordings of bells over loudspeakers in the church tower. These don't adequately reproduce the sounds of bells, Catholic authorities said, and also violate the sentiments of believers regarding the symbolic power of church bells.

Employees of the Solar Aircraft Company, San Diego, California, will soon have a chapel at their plant. Company President Edmund Price offered to build such a place for quiet meditation if he received 50 written requests for it from the workers. The response was prompt and convincing. The chapel will have a seating capacity of 100.

The northernmost and southernmost churches of the world are Lutheran, claims the official news bureau of the Church of Norway. Northernmost church in the world is situated on Svalbard, an island in the Arctic Ocean belonging to Norway. Southernmost church was built by Norwegian whalers on the British island of South Georgia in the South Atlantic. A congregation at Svalbard is regularly served by its Norwegian Lutheran pastor. Services at South Georgia chapel are held by whalers when they are in that Antarctic region.

World News Notes

The Dutch get along

About a billion dollars of U.S. money had gone to help the Netherlands in the last 10 years. The little country had been stripped of much of its property by the Germans as they retreated in the closing months of World War II. Some Dutch cities, especially Rotterdam, had been badly shattered in wartime bombings. Most severe shock came after the war when Indonesia declared its independence of the Netherlands and cut off the Dutch from much of their trade profits.

But the Dutch knuckled down to plain living and hard work. No country more strictly rationed its people on the common necessities of life. The people endured the hardships without resentment.

This month the results were clear. Netherlands money is now so "hard" that no more aid from the United States is needed. The Dutch are earning sufficient U.S. dollars to buy in America.

Italians don't want U.S. gangsters

"It's not blood that makes a man delinquent. It's society." That was the Italian explanation of how men like Frank Costello and Joe Adonis turned out to be racketeers.

Both men are naturalized as U.S. citizens, but according to U.S. law may be denaturalized and sent back where they came from. Italy won't take them if they are deported. "They can't send them back like a postal parcel. It's too easy that way," said a spokesmen for the Italian Foreign Office. "We don't want another Lucky Luciano." (Luciano, who was never naturalized in the U.S., was deported to Italy in 1946.)

Russians keep agreement with China

Three years ago the Russians had promised China to turn over their sha in the management of the Changch railroad at the end of 1952. The ro runs 1,500 miles across Manchuria.

On Dec. 31 the Russians kept the bargain. The Soviet Union gave up i partnership rights in the railroad and al its rights to "all property belonging the railroad." Mao Tse-tung wire Stalin, the Peiping radio reported, th the Chinese would "forever remembe this fraternal friendly assistance" in build ing the railroad, then turning it over.

New sea in Galilee

A few miles from Nazareth a new lak is forming which will be about one-thir the size of the Sea of Galilee. Wate accumulating from the winter rains i gathering behind the Beit Natufa dam and will eventually cover 20 square miles This is part of a long-range plan to stor the waters of Galilee to irrigate the Negel desert area south of Beersheba.

Drought and famine which left thei mark on Hebrew history 3,000 years ago may not come again to the tiny Holy Land when water supplies of the country are linked together in an irrigation net work. The plan may be fulfilled in 15 to 20 years. An American engineer, Dr. Walter Lowdermilk, is directing the project.

Competition at Christmas

"Brazen moral irresponsibility" was exhibited by European Communists in selling Christmas tree ornaments in the American market in 1952, the Robert S. Taplinger advertising agency asserts.

Fifty per cent of the ornaments on sale in the U.S. before Christmas were from Poland, Czechoslovakia, and eastern Germany. The Corning Glass Works is cited as the source of this information.

FOR ALMOST FIVE YEARS, an impoverished deaconess in Germany has been waiting to learn whether she will receive $5,000 bequest left her by her brother in Iowa. She wanted to use it to help feed and clothe herself and other deaconesses supported by her motherhouse. The U.S. Alien Property Custodian is still trying to decide whether she was persecuted during the war and is therefore eligible to receive her money.

John Busker was a thrifty Iowa farmer, naturalized American of German birth. Aware of the complications it would arise, he remembered his sister in his will. Sister Bernhardine Busker was notified that the money had been seized by the U.S. government under the "Trading with the Enemy Act." She was told that she could apply for the return of the money if she could show that she had been "deprived of liberty, property, or rights of citizenship" by the Nazis as a result of religious or racial persecution. The Sarepta Motherhouse with which Sister Bernhardine was affiliated was one of the famous Bethel Institutions. When Hitler wanted to enforce "mercy killing" of mental and physical defectives, Pastor Friedrich Bodelschwingh staunchly refused to permit this at Bethel. As a result, the institutions suffered severe persecution. They were deprived of financial support, and land on which food for patients and staff was grown was seized by the government. By the end of the war the Bethel Institutions, including the Sarepta Motherhouse, had been reduced to abject poverty.

Not enough

Sister Bernhardine filled out the long forms sent to her and described the persecution by the Nazis. The Alien Property Custodian was not satisfied. The money had been left to her as an individual. But it was the institution which had been persecuted. How did that affect her? Had she been deprived of any of her rights, liberty, or property?

Then began the long effort to explain the intimate relationship between a deaconess and the motherhouse to which she looks for support. It was pointed out that when a motherhouse is cut off from its supply of food, it is the deaconesses who go hungry. Persecution of an institution is meaningless apart from its effect on the people connected with it. Affidavits were sent from Germany establishing the fact that the Bodelschwingh institutions had received vindictive treatment.

Long delay

Meanwhile months and years passed without a decision. The latest information is that there will have to be an overseas investigation, which "might cause some delay." Others who suffered racial and religious persecution have had their funds returned to them. But German nationals have a hard time proving they were persecuted.

Since the end of the war, U.S. relationship with Germany has altered. West Germany is on the threshold of being accepted into the family of democratic nations. The 83rd Congress could take a constructive step in healing the wounds of war if it would re-examine U.S. policy on alien property.

If the present law is unfairly administered, that should be corrected. If the law itself is inadequate, a new one should be enacted. We cannot afford to perpetuate hatred.

—ROBERT E. VAN DEUSEN

Labor and Management Aren't Enemies

By GEORGE STRALEY

G. Allan Dash, whose business is arbitrating industrial disputes, finds that Christian principles are practicable in keeping peace

PICK UP YOUR NEWSPAPER almost any day and you'll find that labor and management are engaged in another tug-of-war.

Headlines tell of demands on one side and refusals on another, of angry accusations and heated denials, of strikes and the threat of strikes. If you are no better informed than the average citizen, you'll assume that displays of violence and temper are necessarily a part of the labor-management picture. You'll assume this because you have been conditioned to looking on employer-employee differences as the projection of an endless, bitter feud. On the labor front, violence and temper make news.

But you may overlook the fact that, every day, in relatively quiet and restrained hearings, conducted over courteous conference tables by arbitrators guided by Christian principles, potentially explosive labor-management differences are calmly ironed out, wise decisions made, and reasonable give-and-take settlements achieved.

THERE IS NOT MUCH DRAMA for the public in such negotiations, and the average person knows little about them—just as the average person knows little about G. Allan Dash, Jr., and his role in these matters.

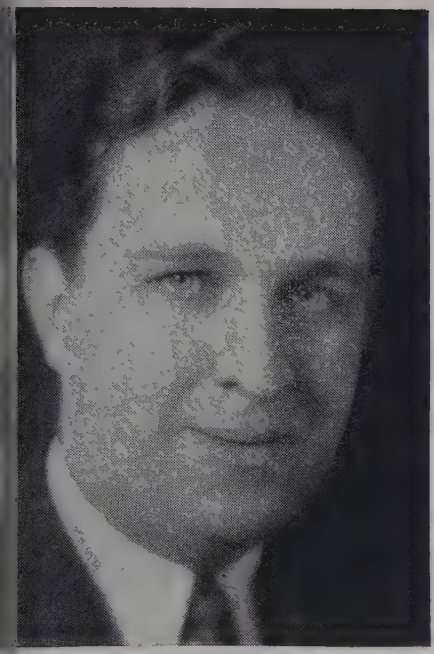
Mr. Straley, formerly copy editor for the Wilmington (Del.) "Morning News," recently joined the staff of THE LUTHERAN *as an assistant editor.*

Mr. Dash is a Philadelphian, and a Lutheran layman. In his fifteenth-floor midtown office suite he operates, in association with two colleagues, as an impartial arbitrator of industrial disputes. All sorts of labor-management issues are aired. Complaints are registered, grievances cited. There are long, sometimes stormy, harangues. Mr. Dash listens, questions, considers, and writes his decisions. And his decisions follow a pattern. They are formulated on the concept of Christian ethics—on the application of the Christian principles of tolerance, fair play, sympathetic understanding.

Mr. Dash admits to no particular secret for his successes. But he is convinced that churchmanship, the consistently faithful carrying-over into his business of fundamental Christian principles, has played a large part.

His professional background is impressive: three years as instructor in industry and merchandising at the Wharton School, six years as an industrial research associate at the University of Pennsylvania, a career in the insurance business, 11 years as an arbitrator in the labor-management field.

BUT EQUALLY IMPRESSIVE is his religious background: brought up in the church, active in young people's church groups, member of St. Mark's Church in Philadelphia for 20 years, member of the Lutheran Laymen's Movement for Stewardship, member of the board of



ARBITER
Mr. G. Allan Dash

ectors of Philadelphia Seminary.
nterested in virtually every phase of
urch work, from financial and admin-
ative affairs connected with Lutheran
orld Action to choral music (he has
equently appeared as a singer in
urches), Mr. Dash considers his ex-
ience in religion a vital factor in en-
ing him to get along with people.
And just as he has carried his church-
nship into his private business, so has
carried his professional experience
o the church. At St. Mark's, where
is now vice president of the council,
takes a leading part in panel discus-
ns on social action. He is also a mem-
of the Committee on Social Action
the Pennsylvania Ministerium's Phila-
phia Conference, which sponsors the
nual Industrial Relations Institute at
iladelphia Seminary.
"The influence of the church in my work has always been great," Mr. Dash says. "As an arbitrator, I have tried to follow the principles of tolerance and understanding, have strived to get the opposing parties in labor disputes to avoid extreme positions. It is only when people take extreme positions, and insist on maintaining them, that heat in argument is generated.

"When this happens, when tempers get out of control, there occurs the impact of violence which newspapers seize upon. In negotiations where opposing parties can be persuaded to relinquish their extremes of position, not much appeals to the daily press. There is little news in a sound, calm meeting of minds."

IT IS IN THIS AREA, however, that Mr. Dash functions, and it is here that he is best able to apply Christian ethics. He admits it is not easy to bring hostile factions together. The fact that these parties are almost always absolutely sincere makes it all the more difficult to effect a compromise.

"Even in my own church," Mr. Dash says regretfully, "there are extremists on this labor-management view, persons of intelligence and reason who nevertheless eye the industrial relations problem from widely different angles."

How, exactly, does Mr. Dash approach the problem?

"Well," he says, "it's a matter of keeping to the middle of the road. This isn't too difficult for me, since I've never been an industrial employer or an industrial employee. First, I concentrate on the areas of agreement. By stressing the things labor and management can agree upon, rather than emphasizing the controversial points, I find it is possible to draw the contentious parties closer together, and to subdue the controversial spirit. After all, it's not the controversial

subject, but the controversial spirit, that splits groups."

Seldom does Mr. Dash refer directly to Christian principles in arbitration. More often he simply applies them unspokenly, at the same time talking to stubbornly entrenched representatives "like a Dutch uncle." But occasionally he appeals directly to negotiating parties on the basis of a common religious ground.

IN ONE SUCH INSTANCE when a Jewish labor representative refused to yield a controversial point, Mr. Dash pointed out the unreasonableness of the other's position, then said quietly: "I don't think you would find any justification for your stand in the Old Testament, which we both turn to for guidance."

Isn't he afraid his approach will offend some leaders?

"We take that chance," Mr. Dash says. "I'm not unmindful of the fact that in many cases there is a great potential hazard. A badly written decision could be disastrous to my job as an umpire. But I am guided by my regard for Christian charity and tolerance. And I have the courage of my convictions—the fundamental feeling that I am doing right."

Mr. Dash, who candidly says he doesn't see how anyone can be a good arbitrator without being a Christian, entered this field through a part-time connection. After providing occasional assistance to an arbitrator who had more work to do than he could handle alone, Mr. Dash became a full-time referee for General Motors and the United Automobile Workers in Detroit, and immediately put his code of ethics into practice.

That Mr. Dash's faith in Christianity as a governor is justified may be deduced from his record. He has been a vice chairman and public member of the Third Regional War Labor Board, chairman of the Review and Appeals Division of the National War Labor Board, and chairman of a number of fact-finding committees in various industries appointed by President Truman under the Taft-Hartley Act. Currently he's an arbitrator for the U.S. Rubber Co. and the United Rubber, Cork, Linoleum and Plastic Workers of America, CIO; for the Allied Printing Employers' Association and Philadelphia Typographical Union No. 2; for Guild Yarns Labor Conference and the Textile Workers Union of America.

MR. DASH, who sees so clearly his own duty as a Christian layman, was asked his opinion of the role of the church, if any, in labor relations. He said:

"Many clergymen have diligently avoided entering into the field of labor disputes, fearing that any discussion of them might divide their congregations. They think they are being tactful, when in reality they are failing to recognize the importance of the problem. Labor relations are a part of the economic picture. The direction labor takes can affect the church by conditioning the area the church works in.

"The church can do much. Pastors need not preach on labor problems in their Sunday sermons. There are other ways in which they can offer discussion and give encouragement to groups to come together. The Lutheran church runs the complete gamut of labor-management in its membership. It can shape the reactions of a large segment of the country, and it has a golden opportunity to mould public opinion. Not only an opportunity, but an obligation. Some clergymen within our own church have set good examples along this line. The late Dr. Paul J. Hoh, who was president

Philadelphia Seminary, was an arbi-tor in several labor disputes. Dr. J. J. herer, a member of the executive board the ULCA, is well known as an arbi-tor. Not many ministers can emulate m, but all can take some part in stressing Christian principles as a basis for labor-management negotiations.

"I can't think," he added, "of a better medium through which to approach labor problems than mankind's common relationship with God."

nerica has great power, but ist learn to temper it with tience drawn from humility

REINHOLD NEIBUHR

Dennis Brogan, who has long since ablished himself as a wise and under-nding foreign critic of American life d culture, has published an article en-ed "The Illusion of American Omnip-nce." Mr. Brogan declares that too ny Americans believe that if anything ppens in any part of the world which not to our liking, we immediately as-be the event to some failure in Wash-ton; thereby we imply that our policy effective control of human history ond our borders.

This illusion of omnipotence, argues . Brogan, is a great hazard to the rld's peace, for we are a very powerful ion. If we give ourselves to the illu-n that we are all-powerful, we will k the wisdom which is necessary to ntrol our power.

Mr. Brogan significantly uses our atti-le toward events in China and Korea evidence of our illusion of omnip-nce. For there have been vast con-sions in Asia which have resulted in triumph of communism over a decay-agrarian world. These developments ve been contrary to our interests. But, cording to Mr. Brogan, they have been beyond our power to change.

There is a nice lesson of Christian faith in Mr. Brogan's advice and criticism, for Christianity teaches us that man's primary sin consists in overestimating his power, or wisdom, or virtue. No nation in the history of the world has been so tempted by the degree of its power to make a false estimate of its limits as we. For our power does not prevent us from being drawn into a vast scheme of history in which wills, other than our own, operate. We can survive in this world only if we have the patience which is drawn from humility.

"There is nothing that the American people can't do, if they set their mind to it," said one of the candidates in the recent campaign. This is dangerous doctrine. As Christians we ought to realize that it is also false doctrine.

The free world cannot exist without our power. But our power cannot be integrated into the community of the free word if it generates illusions of omnipotence, for these illusions are destructive of community. Thus the world needs our power, and we need to resist the temptations of power.

German Church Resists Red Program

By OTTO DIBELIUS

Inner life of church in East Germany is growing stronger though Communists create atmosphere hostile to religion

No INHABITANT of Germany's East Zone is free from fear of sudden arrest and possible disappearance in prison. Each totalitarian state has a secret police which is the real ruler of the country, for a totalitarian system can only be maintained by force. Therefore, the security of the state requires the constant practice of an official terrorism against all who may in any way oppose the government. As soon as the government senses any hint of opposition to its goals and its propaganda, it adjudges this to be a threat to its security and it acts ruthlessly.

Penalties are unbelievably severe. There is no hesitation in sentencing young people of 16 or 18 to 25 years' imprisonment for misdemeanors. The whole life of many a youth is thus ruined.

Since the state can never be wrong, and since its system must appear infallible, whenever something turns out badly, a scapegoat has to be found. If somewhere the Five-Year Program does not work—and it will never work since no almighty state can without error judge the necessities of life for five years in advance—it is never the system which is at fault. No—sabotage has been committed and somebody must be found to be punished for it. There is no redress against the judgment of the state. The judge is a public prosecutor. Whoever comes before the court will be sentenced. Right is what is useful to the state.

THIS IS THE quintessence of the materialistic philosophy, and all means are used to propagate it. It begins with the smallest children in kindergarten. They learn of the Five-Year Plan, of Stalin as the good father of all children in the world. Everything that calls to mind religion has been eliminated. To sing a religious song is impossible. This is action hostile to the state.

At school it goes on. True, the church has received permission to give religious lessons, but not at school. An efficient *Young Pioneer*—this is the Soviet youth group for children 9 to 14 years of age—does not go to church, nor can he participate in any religious instruction.

At the university it is the same. The theological faculties are still tolerated in our universities, but I have already received word that the state will no longer permit them and the church must establish theological seminaries of its own and that these church seminaries must naturally be under state control. Freedom from political control cannot exist in a totalitarian state.

All governmental employees and all factory workers have to participate in briefing lessons every week, in which not only the political and economic events are discussed, but the philosophy of materialism is proclaimed. Religion is superstition; God does not exist; whether Jesus Christ has ever lived is uncertain; the

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This article is adapted from an address delivered by the Lutheran bishop of Berlin-Brandenburg during his recent visit to the United States.

hurch is an institution of the bourgoisie lass created to keep the working class ninformed.

Thus it is proclaimed to the German eople week by week, and the refrain is ways: look at Russia! There the ideal ate has become reality! Guided through e materialistic science, the Russian eople walk at a rapid pace toward a ppy future. And in that future the orkers will rule the world!

In every street one sees banners with ch inscription: "We greet the mighty ussian State!" "Friendship with Russia omises a happy future!" Every political lebration begins with a toast to Stalin, d the pictures of Stalin and other Rusn politicians are everywhere to be seen walls and houses.

THIS KIND of propaganda embitters the ople. The German is usually willing obey if somebody who has authority ls him what he has to do. If, however, mebody wants to dictate to him what is to think, that's a different matter. nly a very small part of the population not more than 5 or 6 per cent—approve this propaganda. The others say to it. There are fewer convinced mmunists in the East than in the West. the West people know only the Comunist program; in the East they know e Communist regime. To them it is a rsh reality.

Perhaps one should add—in order to careful—this is how it is up till now! 10 years' time it may be different. mmunist propaganda is not entirely thout effect, especially among youth. e Communists do not differ one bit m their predecessors, the National cialists. Youth is the target group for eir propaganda.

Therefore, the whole ire of the Comunists is poured on the youth work of e church. They have not yet dared to prohibit our youth work completely, as has been done in Russia. But youth work is restricted to small meetings in parish rooms.

Till now, however, the members of the religious youth groups have succeeded in meeting in large numbers. There is a trait of joy and valor among these church youths. This is a test for them. Each day means a new confession of faith. And they do it too.

The end is often that our youth leaders can no longer stay in the East Zone and must flee to Western Germany. This is always a painful, serious decision. It means they may never in their life again see their parents, unless there is some kind of political revolution to occur as soon as possible, in order that the reunion of Germany may come after all these years.

THE CHURCH as a whole occupies in present-day public life in Germany a position of greater importance than has previously been the case. In West Germany where the population is almost equally divided between Protestant and Catholic, this is true as regards both churches. Ever since the collapse in 1945, the state has laboriously and gradually been working its way up to reputation and authority. The churches, however, have retained their position in public life. They did not suffer under the change in the political situation. And it is still recognized that they offered cou-

rageous resistance during the Nazi period.

One can say, the Social-Democratic party on the whole is still anti-religious, although one can detect a new trend among its leading persons. At the conference of the Lutheran World Federation in Hannover, for example, the socialist Minister President Kopf shared in the celebration of Holy Communion. Also in the Socialist press many a good word about the church appears. However, the church is not strongly backed by either the Social Democrats, or by the Liberals, but only by the Christian Democratic Party, headed by Federal Chancellor Dr. Adenauer.

The inner life of the church grows stronger again. As regards finances, the church in Western Germany has re-established itself, though it still faces heavy demands occasioned by the cost for reconstruction of ruined buildings—destruction without equal in all ecclesiastical history.

In East Germany, 80 per cent of the population is Protestant—only about one tenth are members of the Catholic Church. Here the church faces everywhere in political life the opposition of the Communists who hold an undivided sway. The Social Democratic Party is prohibited. The bourgeois parties, primarily the CDU, are, however, still in existence and profess themselves Christians. But they are so much under the pressure of the Communists that they have long since been unable to express independent opinions.

IN SUCH AN ATMOSPHERE of hostility it is not easy to live as a Christian. Our pastors are in a very poor economic position; much worse, for example, than teachers. During the past seven years, had not such a great quantity of textiles come from the United States, all of the pastors in my diocese would be clothed in rags. Even now the problem of shoes is still facing each family.

Almost worse is the fact that the pastors are unable to buy bicycles in order to cover the long distances in the country. Before the war, many pastors in the East had automobiles or, at least, a motorcycle. Now nobody can dream of such things.

But, in the midst of all this hostility and poverty there is a generation growing up that knows what is at stake, and is willing to be faithful to our Lord Jesus Christ. Here is the patience and the faith of the saints! Church services are better attended than ever before, although Communist tactics frequently force the people to work on Sundays. The number of church workers constantly increases. Because the state no longer gives religious lessons through its teachers, we were obliged to train and employ 10,000 catechists. This meant great sacrifice on our part, but now these catechists are a great help to the life of the community.

LET ME ONLY ADD one brief thought. The time in which we live is a decisive period in the history of mankind. The big fight is between Christian civilization which is the basis of the West, and the spirit of materialism which—as far as it does not come from the depth of the human nature—has also arisen in the West and now breaks forth from the East with militant force.

This fight upon which hangs the fate of all that is human, will not be decided through military strength, nor through economic or social measures. It is a materialistic religion now breaking over us, impelled by a missionary spirit, an enthusiasm and a ready devotion such as has been experienced only once since the time when Islam set forth to conquer the

THE BISHOP HOLDS A PRESS CONFERENCE
Dr. Dibelius (center) talks to reporters during Denver NCCCUSA Assembly meeting

world. A religion can be conquered only through another religion which proves to be stronger. Communism will be conquered only through the Christian faith. God has made Germany a battlefield in this big fight. We realize that it is a fatal question for all the world whether we Christians in Germany withstand and finally win, or whether we will succumb to the materialistic philosophy of the East. Nobody can help us in this decisive question.

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"JUST FOR ME"

"I WAS NOT ASLEEP when they took me into the operating room," said the little old lady in a hospital bed. "There were nine people there, doctors, nurses, all ready, all standing at attention just for me. Isn't it wonderful that the whole world of medicine and sympathy was helping me to get well?"

It was a simple truth that is often missed. We live in a world in which God has provided every conceivable thing for our life. We cannot eat a piece of bread but the whole power of the universe has banded together to place it in our hands.

The words of that little old lady are going to be a big help to me whenever I feel that I don't count. Think of it! The universe with its God-sustained powers created just for me, and millions like me.

—WALTER COWEN

ALONG BRITISH GUIANA'S TROPICAL BERBICE RIVER IS THE

ULCA'S JUNGLE RIVER PARISH

By HECTOR C. MAGALEE

Life is primitive and hard along the swampy, steaming river but the Gospel ministry brings some hope and help to the people

IN THE DEEP JUNGLES of British Guiana, water runs from swamps and rushes with mighty force over rocks and sand. The current winds right and left like a giant reptile—over a distance of 300 miles. It courses through dense tropical forests and finally empties itself, from a mouth two miles wide, into the Atlantic Ocean.

This is the Berbice River. Its waters are a muddy brown color and at times are calm. But there are also times when, without notice, giant-size waves arise to make occupants of launches uncomfortable and to swamp smaller craft. Farther up the river the water is usually calm, but even here at times it becomes rough enough to interrupt the journeys of canoes and rafts.

FIFTY-FIVE MILES UP RIVER the ruins of a city and fort lie beneath royal palms and jungle growth. This was Fort Nassau —a strategic spot from which the Dutch once defended themselves against attacks from British, French, Portuguese, and Spanish men-of-war and pirate ships. All these nations fought for the possession of this territory, believing that the fabulous city of gold, El Dorado, lay hidden somewhere in the jungles.

In those days of conflict, Negro slaves helped the contestants through the difficulties of jungle life and aboriginal Indians shyly traded their farm products and handicrafts with the Europeans. In the course of time, there was created a new race of mixed blood and the British became the permanent rulers.

Today, the Berbice River area is peo-
d with men and women who are
ed with two or three or four of the
owing races—Negro, Arawak Indian,
tch, French, Portuguese, and British.
e Arawaks alone have to any degree
intained their separate identity.

THESE PEOPLE LIVE along the banks of
river. A small patch of jungle is
ared away, and a little hut built with
tched roof and wattled walls provides
lter for the family. Furniture consists
a bench or two and hammocks for
ping. The simple meals are cooked
an open wood fire. Back of the hut
ther patch of jungle is cleared for a
den.

Here, week after week, the people are
aged in the back-breaking job of keep-
down the weeds and bush rather than
planting or reaping. Even the father
nds his time at this when he is not
ting meat or fish or working on logs.
Bush life is hard and exacting. Heat
humidity in the day; cold and damp-
s in the night. Ants, spiders, snakes, and other vermin abound in quantities and fight desperately with man. The acousi ants will, over night, ruin an entire garden, as will beetles and rodents.

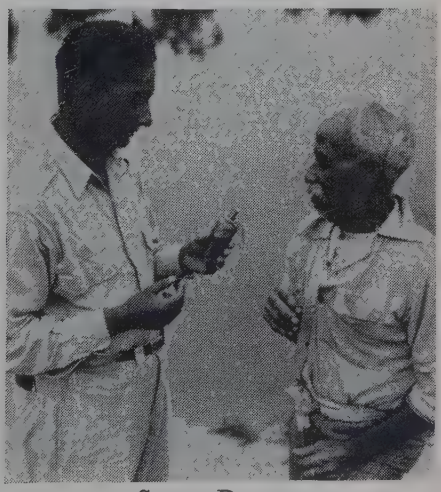
Snakes endanger lives and leave victims sick and helpless for several weeks, sometimes months. Small tigers and camoodies (boa constrictors) take away chickens, dogs, and pigs. River water causes dysentery and mosquitoes spread malaria. At an early age teeth are lost, eyes dimmed, and bodies wasted in the struggle for life. There is little or no medical attention—hardly a word of official advice—very little or no means of communication.

Here under these remote and backward conditions live God's children—here, the Evangelical Lutheran Church in British Guiana (ULCA) tries to serve its people.

MY JUNGLE RIVER PARISH comprises nine congregations, eight schools, and three hostels. Since the pastor (because of transportation difficulties) can only serve one congregation per week, it is

BASKET WEAVERS

mitive methods are still employed by people who live along the river



SNAKE DOCTOR

Pastor Magalee examines a bottle of snake oil as he talks with the "doctor"

PARISH VISIT ON A RIVER BOAT

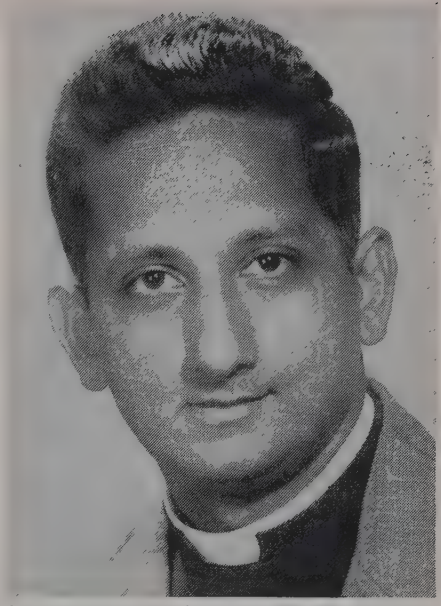
Pastor Magalee meets a family of members of the Lutheran congregation while sailin up river. He's holding a small deer. Animals are plentiful in British Guiana

CONGREGATION AT ITURI

The pastor and Catechist Blair show a parish banner to members of the aborigina Indian congregation at Mt. Carmel, along the Berbice River. In British Guiana' melting pot, the Arawak Indians alone have retained their racial identity

e weeks before the same congregation
lisited again.
Every Sunday therefore, is a busy one
he service of Holy Communion, con-
ation, baptisms, and meetings of
ry kind. There is not a mile of road,
the people come in goodly numbers
r long distances, traveling in narrow
out canoes upon the dark and treach-
us waters.
addling is a laborious job, and in
t and humidity they arrive drenched
n perspiration or soaked by a tropical
npour of rain. But they come with
and gladness in their hearts, because
regard the church as the center of
r lives.

THEY COME WITH ANY and every prob-
—problems of religion, agriculture,
lth, law, correspondence, trading,
chasing, and many others. In all these
gs, the pastor tries to help them be-
se he knows that there is no other
e to which they may go.
Our first-aid kit, stocked with med-
es of all kinds, always is particularly
pful. Every opportunity of healing
body is an opportunity of saving a
l. We must be prepared to help them
ll circumstances of life.
uperstitions, witchcraft, promiscuity,
mperance, and ignorance are things
arise to challenge religion and to



The Rev. Mr. Magalee serves the ULCA Board of Foreign Missions in his native British Guiana. He and his wife last summer attended the Hannover and Seattle conventions and have recently returned to their unusual parish in the British Colony in South America.

wreck lives but we are prepared to help against these forces, too—we are armed with the power of the Word of God through Jesus Christ. This is always a ready and effective power and one which works wonders even among these people of my Jungle River Parish.

✠

THE HEART OF ANY SOCIAL PROBLEM lies in the heart of individual men and women. New social structures and systems, new laws, can never solve the problem, so long as the heart of man remains selfish. Only when men, one by one, pass over by conversion from self-centeredness to God-centeredness can we achieve a social structure which will be acceptable to all classes, all nations, and all races.

—CHARLES F. WHISTON in *Teach Us to Pray* (Pilgrim)

Are You Afraid of the Best?

By RUBY LORNELL

When people accept substitutes for life's finest thing they cheat themselves out of some thrilling experience

I'M NOT SO SURE that I entirely approve of the new garbage disposal techniques—sanitary paper bags for the convenience of people like me; mechanical gadgets for those with more generous budgets. They're cleaner, no doubt about that. But think of all the interesting news items I've missed by abolishing the venerable custom of spreading an old newspaper on the drainboard for the potato peelings! And now steel cupboards are coming more and more into use, and paperless pantry shelves will soon be the norm. Why, the pantry shelves used to be a veritable storehouse of information and news items. A little old, maybe, but interesting.

There's a reason why I suddenly am becoming sentimental about old papers. Yesterday I cleaned the top shelves of the pantry, the ones where you store the stuff you never, never use. Like the set of blue cocoa glasses, and the mirror from the old sideboard. Yesterday I changed the paper on that shelf, and what should I find but a page from a last year's music magazine. Must have been too busy to read it when it came, so it was as good as new to me.

SOME INTERESTING ITEMS were in it about the valiant efforts of certain persons back in 1900 to locate the unmarked grave of the great composer, Johann Sebastian Bach. It seems there was no end of trouble in finding the proper bones in order to lay them to rest in a more fitting and honored place.

I'm not by nature given to an intens interest in dead men's bones. But if it an honor to have bones dug up and r buried in another place, certainly fe men have deserved that honor more tha the great Bach. But just when the searc for the bones began to get really exci ing, there was a big hole in the pape where it had stuck to an old jar of coug syrup which, like the cocoa glasses, also never used.

Under the hole was another page most of which was unreadable becaus of the cough syrup having leake through. But in the round spot of prin I read E. Power Biggs' comments tha everyone loves Bach's music. The gis of it seemed to be that some music yo must learn to love, but not Mr. Bach's— everyone loved it at first hearing.

"Mr. Biggs," I said while I dusted o the sweet pea seeds and put them bac until next winter (I never throw the seed away until the second season), "Mr Biggs, you may be speaking for you world, but I fear not for mine. Some o my very best friends are bored with Mr Bach's music."

"Just can't understand that kind o music," they would probably go on t say. "Oh, no doubt it's good. Probabl the best there is. But I don't like it."

I HEARD A MAN speak last summer wh I think may understand my world bette than Mr. Biggs does—John Maso Brown of the *Saturday Review of Litera ture*. According to Mr. Brown, the Amer

n people have a peculiar complex of
ne kind.

We won't *try* to learn to understand
l appreciate something. Maybe, Mr.
own thinks, we feel so inferior that we
nk we aren't capable of appreciating
best. Maybe, he thought, we're
aid of the best! Not the best cars, of
urse (who would take a Model A in
ference to a 1953 Lincoln?), or the
t washing machines, or the best sky-
apers. But maybe we're afraid of the
t of some other things that might be
n more important.

Mr. Brown related an incident during
rld War II of a very young Navy man
o had been reading a steady diet of
nic books on the ship. And then one
they found out they were being sent
ne place where their chances of com-
back weren't close to 100 per cent.
he came to the chaplain, who doubled
ships' librarian, and asked him for a
y of Shakespeare's plays.

"It seems," he said, "that the chances
pretty good that I won't be making
return trip. All my life I been hear-
about the wonderful stuff this guy
te. Kinda be a shame, wouldn't it,
never got the chance to read it?"

OF COURSE, NOBODY LIKES a Maggie
d of a person—you know, the kind
t puts on airs about their love for the
ra just to show off how cultured they
. Give us Jiggs with his corned beef
l cabbage at Dinty's any day.

But I remember last Thanksgiving
en we were invited to the Pearsons
dinner. Mrs. Pearson had fixed a
utiful turkey with stuffing, and all the

rest that goes with an American Thanksgiving. And my youngsters sat at that filled table and each ate just one banana —period!

It would be a shame if they should go through their whole lives trying to sustain themselves on bananas, just because they refused to taste anything else on the table.

We like to imagine we're the lovable, wholesome, unpretentious Jiggs type, but I suspect actually we're more like kids who eat a banana while a table is groaning with wonderful delicacies.

Nothing is wrong with bananas, but they're a pretty limited diet. Nothing is wrong with the daily newspapers, either, or some of the modern best-sellers, or the magazines—but they're a pretty limited diet, too, when we could be feasting, at least occasionally, on something better. Nothing wrong with tinkly, sentimental music, if you're whiling away time about a campfire, or serenading the girls' dormitory, or enjoying a bit of nostalgia for the past. But if one is singing praise to the glory and majesty of the living God, maybe there's something to be said for the Bach chorales. One scarcely calls a mountain "cute."

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IT IS WELL FOR PEOPLE who think to change their minds occasionally in order to keep them clean. For those who do not think, it is best at least to rearrange their prejudices once in a while.—LUTHER BURBANK

2 FO

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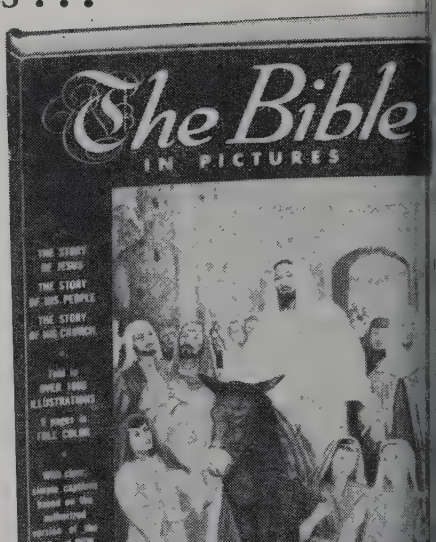

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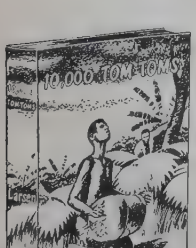

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FIVE MAKE A FAMILY

PREMONITION

"WHAT'S GOING ON HERE?" Dan asked from the hall doorway.

I looked up from tucking the thermometer in Pete's mouth. "I wish I knew. He says he has a headache and his throat hurts."

Backing into the hall where the children could not see him, Dan formed the words, "Smoke screen?" with his lips.

I shrugged. The idea had certainly entered my mind. The whole family had seemed fine at the supper table. Then Karen had asked whether we were going to have our evening prayers at bedtime upstairs or at the table as we did last week when I went to the leadership training school.

"I don't want you to leave us!" Susie had wailed. "Don't go!"

"Do you *have* to go again this week?" Pete had asked, plaintively.

MY HEART SANK. Surely we weren't going to have trouble tonight after having everything go so well last week! "Funny to be thinking about vacation church school this time of year, isn't it?" I laughed. "Remember what fun we had last year when we all started off together every morning?"

"Daddy didn't," objected Susie.

"No, poor daddy didn't. Well, this school I go to is going to help me be a better teacher than I was this year. I know you really want me to go."

At that moment, Pete found a way to eat his jello so as to leave a bridge when he was through tunneling, and nothing more was said about my "evening out."

As things quieted down, Dan indicat with signs and gestures that he wou have prayers upstairs with the childr in the usual way and not interrupt the routine. Karen nodded and smiled show she was in accord with his handli of the younger children.

It was when the dishes were final washed and put away and I was helpin Pete with the fine points of his bath th the headache and sore throat made the appearance. I was pretty sure they we imaginary, but I reached for the trus thermometer. That was when Dan can up and found me checking.

ONE GLANCE at the little silver lin showed as nearly normal as any litt boy's temperature could be. I droppe a kiss beside his ear. "Nothing wron with you, my honey, that a good night sleep won't cure. Come along over Karen's room for our prayers."

"Story last, tonight," Dan announced placing the book Susie brought him o the floor. "Mother will have to miss i since she's probably going to hear a stor at church."

It was a good thing he arranged it tha way, for the doorbell rang while I wa still powdering my nose and smoothin stray wisps of hair back under my ha I blew a kiss as I hurried downstair but they were so absorbed in the story they hardly noticed.

"Ready?" smiled Mr. Huberman a I opened the door. "Where's that hus band of yours? I thought he was goin to take this course in evangelism."

He wanted to, but he's up to his ears reports for the congregational meet- For some reason, he's got several hem to write up and they take him a time. After all, he's not a lawyer sc. teacher."

There goes my moral support!" He ined the door of the car. "What do know about that?" he complained he invisible passengers. "I thought e'd be at least one man there tonight. ant you to know I'm mighty shy and find this is a hen party I'm going un like a rabbit."

CLIMBED IN BESIDE a soft warm form turned out to be Mabel Larsen. ," she said. "In case you can't see 's here, Eloise is on the other side." t the church we stopped long enough e sure everyone from our congrega- had transportation. There was quite tle caravan of us. Getting ready for kind of evening takes extra effort, I always enjoy it once I'm away n the house.

Mabel and I left the rest and went nstairs to our classroom. It was nice neet the people who were in the class week. For the most part they are hers like me who feel that it's only to learn how to teach in the church ol if we expect our own children to good instruction there. Then there sprinkling of married women with children who feel they may have time ive to the church schools when moth- are too busy.

HE MEN ARE MOSTLY in the Bible s and the one on evangelism. I was l to see how many cronies Carl Huber- n found. It was amusing to see the ler of our class following out the hods she had advocated last week. a browsing table she had arranged ny of the new books and materials which we could examine. On another, was an assortment of "handwork" or, as she insists on our calling it, "products of creative activity," made by children of various ages. As we arrived, we were expected to step up and examine the exhibits. It would have taken a brave woman to sit down and wait for the class to start.

The time flew quickly. I was amazed when the dean poked his head in the door to tell us it was almost time for the worship period which comes in the middle of the evening.

AS WE FILED UP the narrow stairway from the basement where our class met to the first floor, I suddenly realized I hadn't thought about Pete and his ailments since I left home. A wave of guilt swept over me. Suppose he was really sick. After all, there are illnesses that don't begin with fever. I looked around until I spotted a woman whom I knew to be a member of the church where we were meeting.

"Could you tell me where I could find a phone?" I asked. "My little boy wasn't feeling well when I left home and I'd like to make sure he's all right."

With some little difficulty she located the key to the pastor's study and showed me the phone there. As I waited for an answer, I grew more and more convinced that my premonition of disaster might be more than a simple hunch. It was a relief to hear Dan's "hello" sound so normal.

"Goodness me," he chuckled, "you sound all fussed up." Then, "No, honestly, honey, he's all right. Sleeping soundly—unless the phone woke him. Now go on back to your class and forget you have a family for a while."

I didn't like to admit that I'd been doing just that!

Personal Problem Clinic

Broken promise

QUESTION: As a widow and a mother of two children, I married Harry, a widower with two children, who are now grown up. That was three years ago. Harry has never been baptized. His parents belong to a "gospel" church, as did his first wife, with whom he went to church only occasionally because people "nagged" him about giving his soul to God.

Before our marriage Harry told me he enjoyed our church services. When he asked me to marry him he promised to go with me to worship if I would go with him sometimes, although he had no membership.

For a short time he went with me to church, but soon he began to find excuses and to complain. He now says he doesn't like choir singing or organ music—that he never did like them. For his sake I sacrificed a job, car, the love of my children, and now my family worship. Thirty years ago I promised to be faithful to God and his church, and I want to keep that promise.

For some time now I have been traveling more than 10 miles to church alone, in daylight and darkness. I don't get to all services because I am afraid to ask for the car. I have offered to go with Harry to some other church sometimes, but he finds fault with all of them. I do not nag or coax him, but I pray for him. I find myself living a very lonely life, in a strange sort of home.

REPLY: Premarital promises, which are out of line with established practices, are likely to be disregarded. Unless a promise coincides with past performance it is undependable, though not always so. In such cases it is wise to avoid haste, and give the individual opportunity to carry out the promise over a period of time before marriage.

Could it be that you have been too insistent upon your husband's attending many services—not too many, but more than he desires, even though you may be eager for them? There is an element of negativism in human nature—an inclination to do the opposite when someone urges a certain action upon us.

Nothing good is going to be accomplished by much urging or too many reminders. Your best procedure now will be to continue regular attendance at the services and keep up your church activities. Say nothing to Harry about church for some time. After some time you may occasionally invite him, but offer no argument or pressure. It is likely that the strongest argument to him will be to witness your personal devotion to Christ.

Teen age

QUESTION: My 16-year-old daughter gets very impatient with my ideas about sex and the association of boys and girls. She says I am old-fashioned. She is quite irritated when I say anything against "petting." I should like to maintain my ideals of life but at the same time keep the respect of Ruthie. How?

REPLY: Such conflicts frequently, though not always, stem from the immaturity of youth and the inadequacy of parents. Most sixteeners do not understand the dangers and possibilities involved in boy-girl relations. They feel they are being subjected to unfair regulations.

Graded, step-by-step, guidance in social matters and in regard to sex from early childhood up would eliminate most of these strains and misunderstandings. The reciting of old traditions is not very convincing, and sudden "clamping down" calls forth resentment without getting results.

Calm discussion, thoughtful, independent statements, concrete examples and welcoming of questions will go far to establish parents and offspring on a common ground of Christian ideals and to promote mutual respect.

—EARL S. RUDISILL

Explaining the Revised Standard Version

ur English Bible in the Making. By Herbert G. May. Westminster. 154 pages. $2.75.

The author hopes this "handbook for Christian education" will lead to "a more ade- appreciation of the Word of God in living language. He was a member of the sed Standard Version committee, and traces the fascinating tale of Bible translation the earliest beginnings to the present.

England priest and parliament alike declaimed against "the gospel pearl being trodden under the foot of swine" in lation, "while the common people re- d it gladly, discussing it avidly wher- people gathered, on the streets and in lehouses and taverns"! Wycliffe, Tyn- Coverdale, an Rogers were exiled or d for their efforts.

t the influence of these and others d to produce the wealth of modern translations which Professor May dis- s. Add the inscriptions and manu- s of the last "half-century of discov- and the result is an English Bible more rstandable than at any time in history. is readable book of 10 well-outlined ters (with a "discussion" appendix), echnical in language, is a suitable elec- for leadership training or adult study ps. The last chapter is rich with sug- ons for further study. For the pastor acher who needs to be "sold" on the , or who wants to persuade others, Dr. has provided the sales points.

iami, Fla. CHARLES J. HARRIS

rcan Hypothesis

Study in St. Mark. By Austin Farrer. d University Press. 398 pages. $5.50.

is is not a commentary but a study of by the method of symbolism and orical arithmetic which the author has oyed in his treatment of the Revelation hn entitled, *A Rebirth of Images.*

. Farrer rejects the tradition, based on as in the second century, that Mark's ne is not as orderly as the other Gos- He charges our form-critics with the ke of first picking the Gospel to pieces then trying to reconstruct its theology history in accordance with their own ideas. And he protests against separating the facts of the life of Jesus from the theological interpretation of their meaning, as some scholars try to do.

Instead, he aims to demonstrate the orderliness of Mark's plan and the unity of thought with which the Holy Spirit has inspired St. Mark. He begins, not by picking the Gospel to pieces, but by studying it as a whole and interpreting each part in the light of this whole. He counts 13 miracles of healing, and with these as his clue he works out a system of five double cycles of events and teaching. These cycles are 1:1—3:12; 3:13—6:56; 7:1—9:1; 9:2—13:2; and 13:3—16:8.

Thus, he says, Mark travels "on a circular path through a limited round of themes and images, over and over again. With fresh variation and steadily increasing clarity each successive phase of Christ's ministry displays the same essentials of redemptive action, until his passion and resurrection are consummated." This means that each cycle "fulfills" what precedes and "prefigures" what is to follow.

Aware that his symbolical associations and arithmetical combinations may seem far-fetched, Dr. Farrer anticipates and answers the objections he expects. Consequently his discussion gets more and more complicated as he goes along. It cannot be said that he has proved his thesis. His summary of the history contained in Mark does not differ essentially from the reconstructions that others have made on the basis of much simpler hypotheses. He has not taken sufficient account of some other factors that influenced Mark's choice of incidents and

order of presentation. His description of the rhythms of Mark's thought is so complex that one may doubt that it was in Mark's mind as he wrote.

This does not mean, however, that Dr. Farrer's study has no value for us. It reminds us that there are many questions about the Gospel of Mark that have not yet been answered satisfactorily. Some of its suggestions are valid for an analysis of this Gospel and it is rich in references to Old Testament passages that may have influenced St. Mark. And there are many good things in it to stimulate the devotional life.

Allenwood, Pa. RAYMOND T. STAMM

Danes in America

Stories from Our Church. A Popular History of the Danish Evangelical Lutheran Church of America. By Enok Mortensen. Committee on Publications, DELCA. 180 pages. $2.

Stories of pioneer beginnings are usually interesting to most people. When readably written as well as historically accurate, they are also rewarding.

This is the case with the 22 brief chapters of Mortensen's latest book, setting forth personalities and issues that have contributed to the life-story of this 75-year-old immigrant church body. It should hold special interest for members of the United Lutheran Church in view of the fact that the DELCA has for several years had before it the question of whether or not to join the stream of its life with that of the ULCA. The discussion of "Grundtvigianism" and the part that it has played bears special attention. Numerous illustrations, two appendices, and an index add to the value of this worthwhile book. HENRY H. BAGGER

Philadelphia

Sermons

Sunday Evening Sermons. Edited by Alton M. Motter. Harper. 191 pages. $2.

Well known through America is the "Chicago Sunday Evening Club," which is a cozy name for the services which attract thousands to Orchestra Hall along Chicago's Michigan avenue each Sunday evening.

Chicago's Loop district is probably more completely churchless than any other densely populated area in the western world. Therefore these nondenominational services in the heart of the city meet a very real need. At present a United Lutheran pastor, the Rev. Alton M. Motter, is the club's executive director. He has gathered together these 15 sermons by "big name" preachers such as are featured each week at the "Club." Elton Trueblood, Angus Dun, Frank Laubach, O. P. Kretzmann, Conrad Bergendoff, Ralph Sockman, Martin Niemoeller are some represented in this volume.

As you would expect, these are hard-hitting sermons, relevant to the hour and to eternity. They are an accurate yardstick for measuring the quality of present-day American preaching at its best.

More Sermons

A House for Tomorrow. By Reuben K. Youngdahl. Augustana Book Concern. 136 pages. $2.

Mt. Olivet Church in Minneapolis was chosen a few years back by The *Christian Century* as one of a "dozen great churches" of America. The pulpit ministry of Dr. Youngdahl in this large parish was rated as a potent factor in Mt. Olivet's success. Its wide variety of services always attract large and attentive congregations.

Here are samples of the Youngdahl sermon style: simple, swift-paced, experience-centered, non-theological. The sermons are loaded with brief bits of story-telling. *A House for Tomorrow* is of course the eternal habitation we are constructing—or not constructing—now.

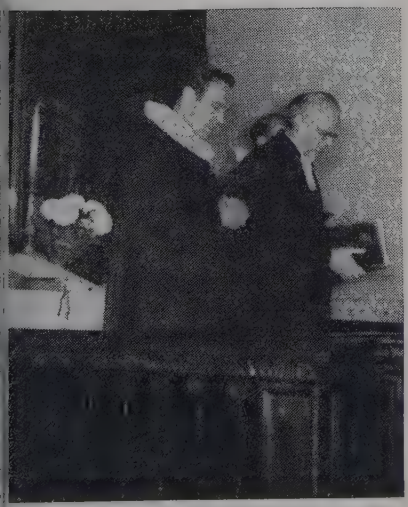
"Man's Greatest Hour" is that which is to come for all who trust their lives in God's keeping. "Are You a Good Traveler?" is a question of whether we get impatient along the way, whether we can go "the second mile," and whether we have a destination. Similarly the other sermons set forth exceedingly simple propositions regarding the spiritual life.

OVERSEAS

heran Church Is Rebuilt

IGLAND: London. Dec. 1.—HISTORIC nburg Lutheran Church, damaged ng the Battle of Britain in World II, was reopened and rededicated at a service which brought together erans from all over London.

this rallying occasion, observers d that Hamburg Church was carry- on the tradition in which it was ded more than 280 years ago. Under tall spire that towers above Ritson l in Dalston, next to the German pital, elder worshipers were reminded this congregation was first organized as a German church but for Luther- of all nationalities. Although its ders were chiefly Germans, it wel- ed Lutherans of all lands, and in- ed, in its beginning, many Swedish chants of London, and also Johann mann Leijonbergh, Swedish ambas- sador to England at that time.



AT LONDON DEDICATION

ers of gratitude are offered up by H. H. Kramm and Dr. Julius Rieger

It was largely through Leijonbergh's efforts in 1669—three years after the Great Fire of London—that Hamburg Church came into being. Its name derived from the fact that it was mainly supported by the Lutheran Church in Hamburg, Germany.

The London fire which laid most of the city in ashes proved a blessing to the Lutheran work in England. Since English law forbade the use of consecrated ground for secular purposes, and since a number of English congregations had lost churches and were unable to rebuild, it was not difficult for the Hamburg founders to obtain a consecrated lot. The one they obtained—through a charter granted by Charles II—had been the site of St. Trinity-the-Less. Here the first Hamburg Lutheran Church was built in 1673. A hundred years later it was replaced by a second structure, and a hundred years after that it was succeeded by the present building at the new location in Dalston.

For those who think that the Lutheran Church is a relative fledgling in England, Hamburg stands as the reminder that they are wrong. Its scars of war now healed, it resumes its role in this great city, a rejuvenated landmark of Lutheranism which is sure to draw many of Britain's "displaced persons" from other countries, just as it drew together Lutherans of London nearly three centuries ago.

GERMANY: Oldenburg.—DR. WILHELM HAHN told the Oldenburg Synod that he would not reconsider his decision to reject appointment as bishop. He suggested that all Oldenburg church officials resign their posts and thus "open the way for a new start." Dr. Hahn's action in refusing the bishopric is unprecedented in the German church.

LETTERS

Aliens must register

SIR:

We who are on the staff of Lutheran Resettlement Service are particularly concerned that our newly resettled Lutheran neighbors shall be informed of the urgency of reporting their exact location, during the month of January, to the Immigration and Naturalization Service.

The McCarran Act (on immigration and naturalization) became effective Dec. 24. The law requires that every alien who is in the United States on Jan. 1 of each year shall report his address during the month of January. Cards may be obtained at any United States post office or at the Immigration and Naturalization offices. They are named "Alien Address Report Card, Form I-53." When carefully filled in, they may be given to a post office clerk or to the immigration office. This should be done as soon as possible.

The National Lutheran Resettlement Service asks that we try to contact everyone who has come to the United States under our supervision. Many of these persons are members of our churches, so THE LUTHERAN can help us in reaching them.

Philadelphia MARY F. C. LEUTE

Who are ministers?

SIR:

There is great need for discussion by qualified clergymen on the points raised by Dr. Sten Rodhe in his "Overseas" report from Sweden (THE LUTHERAN, *Dec. 10*).

In the United Lutheran Church the ministry has been debunked, democratized, protestantized, and Americanized to the point where clergymen are hardly more than administrative lay-readers. This tendency, together with the increased laymen's activity (which is a fine thing in its place) and the bandying about of the phrase "the universal priesthood of believers" has put our church in danger of degenerating into an ethical culture society.

Witness the relish with which proposals to give church officials more appropriate titles was voted down and the almost plaintive explanation by Dr. Fry of the functions and authority of the ULCA. Democracy was almost put on a pedestal and worshiped at Seattle. I love democracy, but I am not ready to put it above salvation.

As a layman who confesses complete ignorance of the doctrine of the ministry I suspect that a good many pastors are almost equally ignorant of the subject, although I don't know how freely this would be confessed. Among Lutheran clergymen in this country the subject of "apostolic succession" is apt to be dismissed petulantly with a wave of the hand. This is a pretty smug attitude in view of the fact that there are many more Christians in the world who believe in "apostolic succession" than Christians who don't, and it wouldn't surprise me to find that there are more Lutherans in the world who have bishops of one sort or another than Lutherans who haven't.

It was co-incidental, but interesting, that in the same issue you had an editorial comparing the attitudes of Roman Catholics and Protestants toward church-going. Assuming the correctness of the figures (frankly I thought the Protestants came off rather better than I would have expected) they should be no surprise. Most Protestant clergymen would not say so in specific terms, but their attitude often indicates that if a Christian leads a reasonably respectable existence, according to current middle-class standards, if he communes (in form if not in spirit) about once a year and attends church about once a month and contributes about $35 a year, he is a "good" Christian.

What has this to do with "apostolic succession"? It has a bearing, I think. If a pastor is merely the creature of the congregation you can't expect the members to believe that he has the power to absolve sin after confession and through the eucharist. And if they don't believe such things one of the prime incentives for church attendance is missing. PAUL M. MATTICE

Athens, N. Y.

INSYLVANIA:

hnstown Church Conducts Unique Pledge Service

JOHNSTOWN—Led by 15 councilmen, 700 members of First Church, Johnstown, to the chancel and placed their 1953 pledge cards in a replica of Jehoiada's Chest *cut above*) on the first Loyalty Sunday ever held by the church, December 14. rained by Pastors Walden M. Holl Richard L. Tome 132 laymen visited homes of the congregation the week eding. Members were asked to de- e their loyalty by (1) attending reg- ly, (2) communing regularly, (3) eavoring to live the Christian life, and supporting financially the work of whole church.

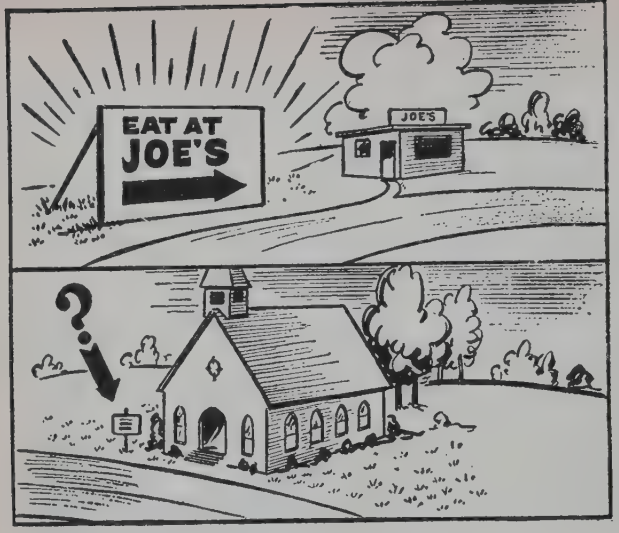
LL OFFICERS of the Board of Directors Camp Sequanota have been re-elected 1953. They are William K. Good, nstown, president; the Rev. James N. er, Altoona, secretary; and E. M. Shau- Jennerstown, treasurer. Camp director, Rev. Roderic N. Senft, reports that p will open for its sixth season the dle of June.

"THIS IS THE LIFE," Missouri Synod TV w, is now being shown over Johnstown's AC-TV.

IRST CHURCH, Altoona, purchased a new parsonage last June. Now, after six months, the Rev. and Mrs. Cedric Tilberg are ready to move in. A dedication and open house will be held later. The old parsonage will now be used as the church office and an apartment for the sexton.

REDEDICATION SERVICES were held at Trinity Church, South Fork, in early December. Speaker for the service was Dr. Luke H. Rhoads, pastor-superintendent of the Allegheny Home. Remodeling costs were set at $6,000.

ST. PAUL'S CHURCH, Johnstown, transferred from the Pittsburgh to the Central Penn Synod Jan. 1. Officially the congregation will not be received until synod sessions in May. Dr. Dwight F. Putman and the Rev. Russell T. Shilling, president of conference, welcomed the congregation into the synod and spoke at the 50th anniversary celebration of the laying of the cornerstone of the church Dec. 4. The Rev. R. Eugene



"Why is it . . . . ??"

METHODIST (U. S.) church men are currently conducting a "Find That Church" drive. They are using cartoons like this one to interest local congregations in providing dignified yet attractive signs pointing way to near-by churches. Cartoon first appeared in "Methodist Men"

Smith, present pastor, recognized five persons who attended the celebration who also attended the cornerstone-laying ceremonies 50 years ago. They are Mrs. Minnie Becker, Mrs. Catherine St. Clair, John Scholtz, Charles Ahlborn and Henry Leckey.

GOD AND COUNTRY Scout awards were presented by the Rev. Maurice M. Smeal to Gary Lee Hunter and Larry Allen Wingard in Grace Church, Rummel, Dec. 7.

THE REV. GEORGE I. MELHORN, pastor of Moxham Church, Johnstown, will not have to go to Rome to get his red hat. Dr. Melhorn and the Rev. Father Francis Mastrovito have been named chaplains of the Johnstown Fire Department. The two clergymen were presented their bright red hats by Local 463, International Association of Firefighters, and will be called on all second alarm fires to render spiritual aid to both firemen and residents.

THE REV. RAYMOND F. WIEDER has accepted a call to the Geeseytown Pastoral Charge and St. John's, Altoona.

THE SOMERSET Pastoral Association has named 1953 officers as follows: the Rev. George E. Bowersox, Jr., Salisbury, president; the Rev. Arthur E. M. Yeagy, Friedens, vice president; the Rev. Glen B. Keidel, Garrett, secretary-treasurer; and the Rev. Hillis G. Berkey, Rockwood, was re-elected a member of the executive board. The Johnstown Pastoral Association elected Dr. Charles N. Shindler, Windber, president; the Rev. Henry Latshaw, Sidman, vice president; and the Rev. Charles Reider, Portage, secretary-treasurer.

ROBERT G. SANDER

FLORIDA:

Navy Chaplain Speaks at Anniversary

JACKSONVILLE—Organized religion as a major defense against communism was stressed by U.S. Navy Chaplain Milton G. Kuolt (Lutheran Church—Missouri Synod) at the 75th anniversary celebration of St. John's Church, Jacksonville, Nov. 19. Dr. C. F. H. Krueger, for 24 years the pastor of St. John's, and the congregation held three anniversary services Nov. 23. Speaker at vespers was the Rev. Charles J. Harr

RIDA . . .

Holy Trinity, Miami.

N Nov. 7 Synod President Royall A. nt installed the REV. WILLIAM C. KAISER astor of Our Saviour Church, Gaines- . Together with the congregation, the or ministers to more than 200 Lutheran ents registered at the U. of Florida.

ASTORS AND congregations of Florida re- ed invitations to attend services for or- ization of St. Andrew's Church, St. rsburg, on Nov. 30, at its temporary e of worship on Tangerine Avenue, h. The Rev. Francis I. Fesperman es as board pastor and organizer.

A SMALL GROUP of fanatical and ignorant ors are attacking the new Standard Re- l Version of the Bible," is the descrip- given its outspoken opponents by the Frank Dunn, pastor of the First Chris- Church, Jacksonville, and president of Ministerial Alliance of the city.

W. E. PUGH

STERN NEW YORK:

5 Churches Fill Boxcar

UFFALO—For the most part clothing es have now assumed a normal place ongregational activity and draw little ntion. Not so with the recent drive le in Buffalo by the Social Service partment of the Lutheran Council of Niagara Frontier (including ULC, C, Mo, and Augustana).

nder the leadership of the Rev. Edward Goetz (ULC) and assisted by other ULC ors Iver Iverson, William Voss and liam Rowen, 66 congregations responded his all-out effort to fill a boxcar with a of 20,000 pounds. When the final llations were made the astounding net l came to 33,760 pounds. This was sent utheran World Relief.

NEW HOME MISSION PROJECT is gaining mentum on Grand Island (*see cut page*). With Pastor Howard Lenhardt, ie mission developer on the field, serv- were started Nov. 30 with some 75 in

UNKNOWN

story of the week

LIKE ALL of its big city and little town cousins, the post office at 30th Street (Philadelphia, Pa.) looked like a Sears and Roebuck shipping department those weeks before Christmas. Ceiling high were the stacks of mail bags, holiday-stickered parcels. Battalions of extra clerks had been hired for the customary rush.

Some of the oldtimers were used to the hubbub created by bag boys scrambling and slithering through impossible spaces keeping the empty sacks in the racks, replacing them as fast as the sorters jammed them full . . . all the while making sure that the 11 sacks marked "Rochester (Calif., Ill., Ind., Mich., Minn., N. H., N. Y., Ohio, Pa., Texas and Wash.) didn't get on the wrong hooks.

THREE DAYS before Christmas, one of the "extras" was stumped when a small frail envelope turned up in his stack. Across the face of the envelope, scrawled in a patient, childish hand was the simple:

"To the Baby Jesus."

. . . that was all. Through the thin (and somewhat ragged) paper, the clerk could tell that it was a Christmas greeting card.

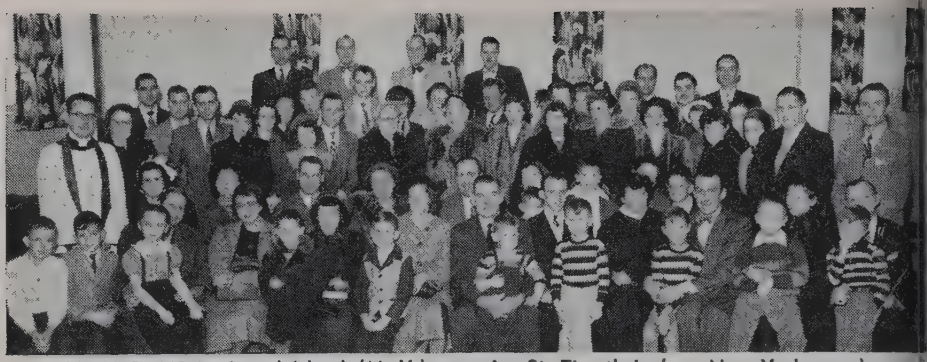
Passing it on to his superior with a flip "What do we do with THIS?" the clerk thought no more of the matter.

But the U.S. post office's motto "Through sleet or snow, through wind or rain . . ." plus the three-cent first-class postage on the envelope could not let the matter drop there.

From deparment to department the envelope wound, half-embarrassing every postal employee whose path it crossed.

After sufficient red tape had been unwound, it was stamped—in large red letters (right blow the address: To the Baby Jesus") RETURN TO SENDER . . . ADDRESSEE UNKNOWN.

—DICK SUTCLIFFE



LUTHERANS in Grand Island (N. Y.) organize St. Timothy's (see New York news)

attendance and currently a Sunday school of over 40 children has begun sessions. Choosing the name of St. Timothy the congregation meets in the local American Legion Hall. A building has been purchased and is now being converted into a parsonage, with the upstairs given over to the Sunday school and organizations.

RESURRECTION CHURCH is completing extensive renovations on its parish house amounting to $30,000. With a brand new exterior to match the church building and a thorough rearrangement of rooms and the installation of modern facilities, that which was old and impractical for present-day needs has been changed into an up-to-date and efficient plan. A service of rededication will be held within the next few months.

AN ALL-LUTHERAN Conference on Resources for Family Counseling was held early in December for the pastors of the Lutheran Council of the Niagara Frontier. Dr. Henry F. Wind, director of the Lutheran Service Society (Mo.) and Layman Archie Swanson, executive secretary of the Family Service Society of Buffalo, were speakers. Considered very seriously was the possibility of securing a case worker on the staff of the Family Service Society to serve Lutherans of the area.

ST. MARK'S CHURCH, Kenmore, and St. Paul's Church, Effertsville, celebrated anniversaries honoring their dates of organization—25 years for St. Mark's and 125 years for St. Paul's. Guest speakers were Dr. Ralph W. Loew and Dr. Frederick R. Knubel.

A GROUP OF ESTONIAN Lutherans are meeting regularly for worship and activity at Holy Trinity Church, Buffalo. They number about 200 and have secured the Rev. Elmar Pahn, one of their native pastors, to lead them. Pastor Pahn received his clinical training in Baltimore, Md., under the supervision and support of the Board of American Missions.

FRANKLIN L. JENSEN

WISCONSIN:

Seminary Publication Offers CSB Revision

MADISON—If Lutherans wish to know what the Common Service looks like with all its component parts geared to the Revised Standard Version, the December issue of the *Northwestern Lutheran*, a student theological journal, is the place. Student William L. Seabloom, who replaced the "world without end" with a "one God forever" and made the other alterations in the Collects, etc., writes: "This revision makes no pretense to authority or finality. It is simply a suggestion, a point of departure for further discussion of a problem which was not solved by the action of the ULCA convention."

CONSIN . . .

ORTHWEST SYNOD Sunday schools are ng the Epiphany season as the time ollect funds with which to construct a el in British Guiana. During 1952 Sunday schools co-operated with the entine Appeal and contributed 90. This is in addition to the 24½ s subscribed by the synod toward the ort of foreign missionaries. Units esent $600.

. PAUL'S CHURCH, Neenah, is the latest onsin church to assume a full unit to ort a missionary. The Board of Foreign ions has assigned Missionary and Mrs. ert E. Law, both members of the Neenah h. The Rev. Samuel W. Roth and the Casper A. Kipps are associate pastors.

IE REV. A. W. MALIN, formerly of sburg, Iowa, is the new assistant to or Jerome Miller, Atonement, Racine.

HEN THE School of Music at the Uni- ty of Wisconsin wanted a spacious place hich to hold its annual Christmas Carol cert, Luther Memorial, Madison, was en. Seating capacity is 1,300. Two per- ances were given.

C. A. PULS

—HOME MISSIONS—

NEW JERSEY: Somerville's new mission, Good Shepherd Church, was formally organized Dec. 7 with 98 charter members. Declaration of organization was made by Synod President Edwin H. Knudten. Central Conference President Paul T. Warfield preached. St. Luke's Church, Dunellen, presented a chalice to Mission Pastor Robert G. Peterson.

PENNSYLVANIA: Members of the Pittsburgh Synod are getting ready for the Home Mission Advance for $250,000. "M" (mobilization) Day is Feb. 22 when congregations throughout the synod will start soliciting contributions to the advance.

KANSAS: St. Mark's, Great Bend, is progressing on the building of a parsonage, and plans for their new church are ready. It is expected that building of the new church will begin in a few weeks, so that they will be in the process of constructing a parsonage and a church at the same time.

PENNSYLVANIA: Lutherans in Aspinwall are starting a Sunday school at Powers Run, preparatory to the organization of a new congregation.

ICATION. This new church was dedicated Nov. 2 by members of St. Mark's Church, Water- Kansas, and Pastor Martin Ashley. Because laymen in congregation contributed many hours oluntary labor, costs of structure were kept inside $23,000. Pastor Ashley reports "our con- ation is showing steady growth . . . we're doubling 'Lutheran' subscriptions in 1953!"

PENNSYLVANIA:

Middleburg Church Burns to Ground; Pastor Teased about Celebrating Birth of Son

MIDDLEBURG—Fire gutted Emmanuel Church early Sunday morning (Dec. 29). Flames were discovered shooting from the boiler room less than three hours before teachers and students were to start arriving for Sunday school.

Pastor J. G. Shannon, after helping sound the alarm, turned to the task of emptying the frame parsonage (less than 20 feet from the burning building) of the younger members of his family along with church records and personal possessions.

Hours later, the pastor had recovered his composure enough to take good-natured kidding from sympathetic friends and neighbors who accused him of "burning the church down as one way of celebrating the birth of his new son on Saturday." (Mrs. Shannon and one-day-old J. G., Jr., were in a Danville hospital 30 miles away during the conflagration. Pastor Shannon was caring for his other children at home.)

Flames spread so quickly from the boiler room that firemen concentrated on saving the parsonage and other near-by buildings. Services were canceled, of course, and later services scheduled for a sister congregation (Christ) three miles outside of Middleburg were also postponed.

Pastor Shannon told THE LUTHERAN by phone that steps were being taken to rebuild once insurance adjustments are made. The church had been valued for Central Pennsylvania Synod records at $75,000. Although insurance was carried in that amount, everyone knew that the structure could not be replaced at that cost.

About all that remains of the building are charred half-walls and the slim, gaunt

DEDICATED. This new $300,000 St. Paul's Church was dedicated in Richmond, Ind., Oct. 19 as climax to congregation's 100th birthday. Guest speaker at ceremonies was Dr. C. Franklin Koch, executive secretary of the ULCA's Board of Social Missions, who is a former pastor of St. Paul's.

MIDDLEBURG . . .

ot tower that town officials felt should ized almost at once for safety's sake. eanwhile, laymen of three other con- tions—Evangelical United Brethren, d Brethren, and Evangelical and Re- ed—had offered the use of their build- for the Lutherans until they could re- their house of worship. — R. T. S.

V JERSEY:

ind Broken in Glen Rock First $95,000 Unit

KENTON—Members of Good Shep- Church, Glen Rock, held a ground- king service for their $95,000 first church on Dec. 6 with their new r, the Rev. Robert F. Parker, of- ing. Dr. Edwin H. Knudten, pres- of synod, and the Rev. William F. ens, president of the Northern Con- ce, also participated.

e of the highlights of the service came Warren Blume, president of the Young e's Society, representing the Rev. Rob- . Arnold, stepped forward and turned Pastor Arnold, mission developer rst pastor, resigned Aug. 31, to accept to another mission church in Waco, s.

TRIO. Participating in the dedication of ul's Church, Richmond, Ind. (see cut op-), are Pastor (Dr.) Albert H. Keck (cen- nd his sons, the Rev. Albert H. Keck, Jr. professor at Southern Seminary, Colum- .C., and the Rev. Paul E. Keck (right), at Evansville, Ind.

For three months the church council, under the president, Svend Bruun, carried on the work. It made final arrangements with the architect, secured bids, worked out financial plans and secured the congregational approval to go ahead with the construction. During the period without a pastor, 24 new members were received into the church.

The Rev. Robert F. Parker arrived on the territory from Delmont-Export, Pa., Dec. 2. This is his first official act as pastor of Good Shepherd.

AT THE DEDICATION of a worship center for its Sunday school, Zion Church, Carteret, received four Roman Catholics into membership.

CAMPUS

PHILADELPHIA Seminary's Women's Auxiliary will hold its annual luncheon meeting in Philadelphia's Broadwood Hotel April 16 when Dr. Millard Gladfelter, provost of Temple University and president of the United Lutheran Church's Board of Education, will deliver the principal address. The annual meeting of the Auxiliary will be held June 5 on the seminary campus.

GETTYSBURG College women changed deans in mid-semester when Mrs. Lester O. Johnson assumed the post Nov. 1. She took over from Miss Dorothy G. Lee (now Mrs. William G. Dunn).

LENOIR RHYNE College's St. Andrew's Church was the recent setting for a preaching mission led by Salisbury (N. C.) Pastor A. Kenneth Hewitt. Many students and members of the faculty attended.

GETTYSBURG'S Radio Station WGET is producing two weekly half-hour programs spotlighting college affairs.

THIEL College has been granted approval by the Pennsylvania Council of Education for the preparation of teachers in the elementary field.

DEDICATED. Members of Lutheran Church, Speedway, Ind., pose for photographer (left) during dedication ceremonies recently. Parsonage is modern and attractively landscaped (right)

ONTARIO:

"Serious Shortage of Pastors" Developing

KITCHENER—A serious shortage of pastors is developing in the Canada Synod. This has been accentuated by the recent departure of two men for pastorates in the U.S. The Rev. Henry Opperman has left Redeemer, Toronto, to become associate at St. John's Church, Des Moines, while the Rev. G. P. H. Wuerscher will go from the Philipsburg parish to Bethanien Church in Roxborough (Philadelphia, Pa.). No successors have yet been named in these and several other vacancies. In addition three or four new mission areas need pastors to develop the work.

RECENT CHANGES in synod: the REV. ERIC REBLE from the Normanby parish to St. Paul's, Bridgeport, and the REV. LUTHER EBERHARDT from assistant at St. John's, Waterloo, to the Elmwood parish . . . THE REV. WALLACE MINKE of Nova Scotia is now in charge at Owen Sound-Wiarton.

THE BOOM in church buildings and improvements continues. Biggest project, St. Matthew's Church House, Kitchener, was opened with ceremonies at which several "sons" of the congregation participated. Cornerstones have been laid and work is progressing on: Trinity, Fort Erie; Redeemer, Fisherville; St. John's, Aylmer; St. Peter's, Ottawa; and St. James', New Dundee. Faith, Geraldton, hopes to have its own building this winter.

GRACE CHURCH, Eganville, has completed a $35,000 addition to provide extra Sunday school space . . . ST. JAMES' CHURCH, North Easthope, has remodeled and enlarged its building. St. John's Church, Waterloo, will have its refurnished nave and Sunday school rooms and new chancel ready for use in February.

MRS. A. W. LOTZ is new president of the synodical WMS. The wife of the pastor of St. Peter's Church, Kitchener, she succeeds Mrs. Wm. Gillespie. Other officers are: vice presidents, Mrs. L. H. Schaus, Waterloo, and Mrs. H. Arthur Bimm, Eganville; secretary, Mrs. A. G. Jacobi, Waterloo; treasurer, Mrs. Walter Klinck, Elmira.

EARLY IN JANUARY Miss Elizabeth Hartig R.N., returned to her missionary field i

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

NADA . . .

ia. During her 15-month furlough she k special courses at Waterloo College and ted a large number of congregations in n Eastern and Western Canada.

NORMAN BERNER

NNSYLVANIA:

ır of Clothing Shipped ter Thanksgiving Drive

ORK—One carload of used clothing shipped from York after Thanks-ng. This load had 25,000 pounds. aking at loading ceremonies were ert Keller, of the York Social Welfare ncy and Albert Henry Lueders of tgart, Germany.

ORK IS PROGRESSING on the annex for Matthew's Sunday school, Hanover. new building necessitated moving many es in the old church cemetery,

. MATTHEW'S CHURCH, York, dedicated a new parish house with Dr. George H. Berkheimer, Harrisburg; Dr. M. R. Hamsher, former pastor, now at McAlisterville; the Rev. Paul L. Reaser, York; and Assistant Pastor Paul E. Carl, all taking part.

BEQUESTS: St. Mark's, York, $500 from estate of Elmer S. Bush, $450 from estate of Charles B. Bishop; St. Paul's, York, $500 from estate of Carlton F. Spinney; Chestnut Grove, York Springs, $100 in memory of Mrs. Clayton Fissel; Grace, Red Lion, $100 from estate of Mrs. Maggie Tyson; Canadochly, near York, $1,233 from estate of Caroline Boll; Calvary, Dover, $505; Quickel, Zion View, $202; Tressler Orphans' Home, $1,010 from estate of Howard Edward Quickel, Dover.

THE REV. MERVIN E. SMITH observed the 40th anniversary of his ordination with Dr. William C. Waltemyer, Gettysburg, as guest speaker. The charge presented the Smiths with a purse of $300

TRINITY, Wrightsville, observed the 100th anniversary of the congregation dedicating

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PA., YORK . . . improvements and additional equipment, including a pipe organ, chancel furnishings, red velvet carpet, repainting parsonage and church, ornamental iron railings, and fire escapes.

MT. ZION honored the first pastor of the church, the Rev. C. J. Deininger, on the 100th anniversary of the congregation.

MESSIAH, York, dedicated improvements to the church costing $10,000. The Rev. William Day, Red Lion, was guest speaker.

LUTHER LEAGUERS will meet in St. Paul's, York, Feb. 12 for the annual Valentine social. All York district young people invited.

THE REV. WILLIAM W. MILLER has resigned the assistant pastorship at Trinity, Chambersburg, and moved to the Schaeffer town charge, effective Nov. 30 . . . THE REV. CARROLL LEE BOYER, for the past two years assistant pastor of St. Matthew's, Hanover, has resigned effective May 30 . . . THE REV. JOHN W. FRY resigned as pastor of Lower Muhlenberg charge, effective Jan. 1. Pastor Fry, in ill health after long service as an army chaplain and spending two years in hospitals from battle wounds, will retire in Gettysburg . . . DR. JOHN S. TOME, pastor of St. Mark's, Hanover, resigned after 2½ years in Hanover to retire as soon as his successor has been elected. The Tomes will make their home in Hanover.

PAUL LEVI FOULK

PENNSYLVANIA:

1,000 in Reading Parade 35,000 Line Route

READING—An hour-long procession of religious floats, drum and bugle corps and brass-band-playing musicians passed 35,000 Reading and Berks County residents Dec. 9 as this community held its annual Christmas parade.

This year, more than in previous parades, the emphasis was religious. An overwhelming number of the 58 floats depicted some phase of the Christmas story or its modern counterpart.

READING . . .

the line of march were 11 bands, 10 eran floats, 9 Evangelical and Reformed s and 4 Methodist wheel-borne Christ- scenes. Other denominations and the ber of floats included: three each—Bap- Evangelical and Congregational; two of EUB, Presbyterian; and one repre- ation by Moravian, YMCA, YWCA, ation Army, Reading Hospital, Com- ity (Bethany) Home.

atheran congregations with floats in the de included: St. John's Church, Mohn- Hope Church, Reading; Nativity rch, Reading; St. Luke's Church, Mohn- St. John's Church, Reading, and Beth- Church, West Reading.

ALTON HOFFMAN

ORGIA-ALABAMA:

niston Dedication Held; u Installed in Elberton

TLANTA—The members of Trinity rch, Anniston, Ala., dedicated their church recently. Dr. John R. Brok- pastor of Redeemer Church, nta, spoke and the dedicatory cere- y was led by Synod President Charles .

IE REV. HARRY RAU, Southern Seminary uate, has been installed pastor of Holy ty Church, Elberton, Ga.

IE REV. HENRY E. HORN, pastor of rrection Church, Augusta, resigned to ot a call, effective Dec. 31, to Univer- Church, Cambridge, Mass.

LCA BROTHERHOOD President Mervyn uss met with members of the synodical erhood Executive Committee to lay minary plans for the ULCA Brother- convention to be held in Atlanta in .

ONVENTION DATES of synod (Redeemer rch, Atlanta) are April 14-16.

NOFFICIAL REPORTS say that synod has exceeded its Lutheran World Action for 1952. Total to date: 121 per cent!

CHARLES E. FRITZ

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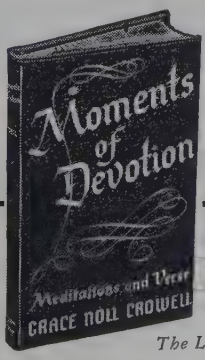

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The Lutheran, January 14, 1953

DEDICATED. Members o Bethlehem Church, Portag Wis., recently dedicated thi $80,000 church. A "moving in" service was held Nov. 3 when members gathered i the "old" church, then pro ceeded to the new church

WESTERN CANADA:

Canadian Lutherans Have Helped Over 4,000 DPs

WINNIPEG—Lutheran churches in Canada have now directly assisted more tha 4,000 refugees to resettle in Canada, reported Clifton L. Monk, to Canadian Lutheran World Relief at the seventh annual meeting of the organization at Winnipeg.

Through Canadian Lutheran World Relief, he said, 1,690 people were moved to Canada in 1952, bringing the total fo the past few years to 4,217. These mi grants, it was pointed out, were assisted by the church in every stage of thei journey from the time they were notified to prepare for possible emigration unti they were placed in homes and job across Canada. The figure 4,217 does not include several thousand more who have been given some effective help through CLWR's part in the Canadian Christian Council for Resettlement o Refugees through personal counseling and through correspondence.

The executive secretary stated, "There was never such a time when such prevailing favorable conditions existed for the effective promotion of our immigration program. At the moment the stage is ours Canada stands alone as the one great hope for the millions of refugees in Germany of whom practically 50 per cent are Lutherans. Canada will be in the limelight o immigration for years to come.

"Recently Prime Minister St. Laurent fore cast a population of 40 millions by the end of the century. The Oct. 18 edition of *The Financial Post* thought this might be the indirect announcement of a new immigration policy. What does it mean to estimat

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STERN CANADA . . .

anadian population of 40 millions by end of the century? To reach that e, allowing an overestimate of the nat- rate of population increase and an un- stimate of losses through emigration, ada needs a minimum average of 000 immigrants a year over the next ears! Whether such a rate of influx is ipated or not, it is reasonably certain barring economic catastrophe or an- r war, there will be a steady flow of ants to Canada. Other agencies, church otherwise, are mapping their strategy rdingly. The Lutheran Church, with so y of its people uprooted, cannot stand he sidelines."

he executive secretary made reference he confidence which government of- s have in work of CLWR. Its immigra- program for 1953, submitted to the artment of Citizenship and Immigration, been virtually approved in every respect. uring 1952 CLWR shipped more than 00 pounds of used clothing. In Feb- y a shipment of 13,000 pounds was sent ermany; in June 15,880 pounds were to Palestine for distribution among the refugees; 20,000 pounds were sent to nany in November and more than a has been gathered in the Vancouver- minster area by the local Lutheran sterial Association for shipment to a.

e-elected officers of CLWR include Dr. Schneider, Regina, president; Dr. G. A. nann, Winnipeg, secretary; Dr. T. O. F. er, Winnipeg, treasurer.

E. G. GOOS

NSYLVANIA:

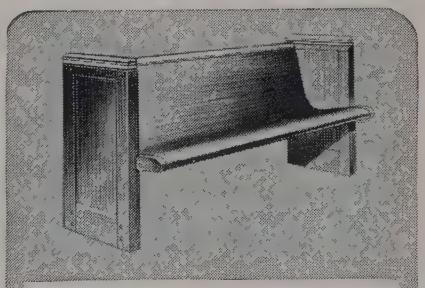
ndles Sent to Korea ter Newspaper Request

ITTSBURGH—Reading in the news- r that the GIs in Korea would like to a candlelight service as they had wn it "back home" but lacked the dles, young people in Zion's Church, Penn Hills, packed two boxes of candles which they used last year in their community candlelight service.

A committee of church workers in cooperation with the Council of Churches successfully urged that all churches be candle-lighted during Christmas week as reminders of our spiritual responsibility to the Holy Season.

RESPONDING to an invitation by the Department of Evangelism, more than 100 churches will participate in a full-scale program of visitation evangelism Feb. 15-19.

MAAS CHIMES, Dept. 222, Los Angeles 39, Calif.



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PA., PITTSBURGH . . .

This program is undertaken as a co-operative follow-up of the Billy Graham Crusade. During the Crusade, 6,121 decisions for Christ were made. The Visitation Program will be directed by Dr. H. H. McConnell, associate director of evangelism of the National Council of Churches.

SUBSIDIES from the Pitcairn-Crabbe Foundation will underwrite three unusual projects for 1953. One gift is to the Protestant Ministerial Union of Pittsburgh to provide funds for monthly lectures by nationally known churchmen. A second will be used to purchase religious books for library use. And the third fund goes to Dr. A. W. Stremel, Protestant chaplain at Western Penitentiary and pastor of the Church of the Good Samaritan, for aid to prisoners and their families.

THIS YEAR the Zelienople Orphans' Home presented attractive calendars for 1953 to each worshiper in the churches of synod. Pictures of life at the Home and the dates of special Home occasions are featured.

EARLY LAST MONTH a new educational building costing $65,000 was dedicated at Emmanuel Church, Etna. A week of celebration was held with Pastors William Claney, A. W. Stremel, and Dr. Frederick Irvin, president of Thiel College, speaking.

THE BOARD OF FOREIGN MISSIONS has assigned the Rev. and Mrs. Gerald C. Currens, Liberia, Africa, to First Church, Pittsburgh, for partial support. This is the second unit, the first being for the Rev. and Mrs. Howard Alsdorf, Japan. Besides an additional unit of $600, the church council dispersed an additional $1,534 in surplus benevolence monies as follows: $400 to CHEY, $300 to 1953 Home Mission Appeal, $300 to overpay synodical apportionment, $150 to Zelienople Orphans' Home, $284 to Bethesda Children's Home, and $100 to Passavant Hospital. This is still in addition to the Thanksgiving offering of $400 to Passavant Memorial Homes and the Reformation Sunday offering of $450 to Zelienople Old People's Home.

MRS. PATRICIA PANNEBAKER, a gradua

PITTSBURGH . . .

he Baltimore Motherhouse, is a part- worker at Grace, Spring Garden. She rking with the youth of the community. main task is the establishment of a day religious school for children in entary and junior high grades.

. PAUL'S, Trafford, dedicated their par- ge early in December. The major por- of the work was done by the men of hurch.

CHURCH and educational building was cated at St. John's of Highland, late in ember (*see* THE LUTHERAN, *Dec. 24*). guest speaker was the former pastor, Rev. George Ulrich, Manhattan Beach, . Since occupying the new building the dances have increased by leaps and ds. The old structure built in 1893 now be renovated to make room for a munity Center through the generous of Mr. and Mrs. E. G. Smith, mem- of the congregation.

LUTHER E. FACKLER

anges of Pastorate

NEW YORK

ER, CHARLES D. From St. Paul's hurch, Reading, Pa. To St. John's urch, Merrick, Long Island. 11 Van e Ave.

TEXAS

SEWRIGHT, GEORGE. From St. John's urch, Ridgely, Nebr. To Redeemer urch, Houston, Tex.

RSEN, ERICH. From Niobrara Church, iobrara, Nebr. To Peace Church, Ver- n, Tex.

MISSIONARY

FF, WALLACE. From Trinity Church, inside, Nebr. To Lutheran Courts, New msterdam, British Guiana.

C CALENDAR

. California Synod. Grace Church, Rich- mond

LOOKING TOWARD . . .

Lenten-Easter

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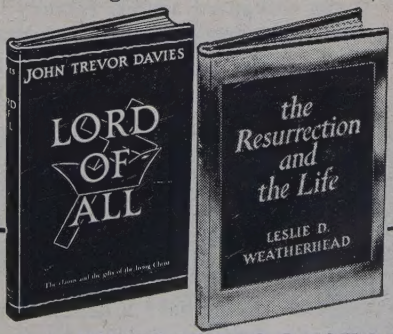

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IN CONCLUSION

ONE GOOD THING about 1953 in the United States is that after Jan. 20 we may stop blaming "Washington" for everything that goes wrong.

Three-quarters of the nation's newspapers and magazines have been against the Democratic administration. Many of them kept up a bitter, relentless attack on everything the administration did. Since most people are obliged to form their opinions from what they read in the papers or hear over the radio or TV, the attack on the Democrats built up fanatical hatred.

The Eisenhower administration comes into office with a large total of respect and good will in its favor. Regardless of how we voted last November, all of us know that the new president is a wise and competent leader and has chosen some of the nation's most capable men to work with him. We should have no more of the spiteful, partisan attack on our public officials for a long time to come.

IT IS IMPORTANT in government that the opposition party should be sharply critical of the administration. A democracy is organized so that there are checks and restraints on the party in power. This is our safeguard against tyranny.

But it should be possible to criticize fairly and for the country's welfare, not for the personal triumph of various politicians. To govern a huge and aggressive nation is a terrific assignment. Even a dictatorship would have trouble. To govern in a democratic manner is possible only when the vast majority of the people have a will to co-operate.

We church people have a definite part in our nation's political life. It is to create an atmosphere of patience, tolerance, and good will toward those who are trying to serve the public honestly. We are against every manuever to put selfish interests ahead of the general welfare.

It is true that the kingdom of God will not come through the efforts of any administration in Washington. It comes as men are blessed sufficiently through God's gift of himself to live in Christ-like love among their fellowmen. Only the bravest of us will predict that the time may come when individuals living such lives will be a majority in the world.

BUT THAT DOES not mean that we stumbling, inadequate Christians must surrender the world to the devil. God has two swords, the old theologians taught—the sword of the spirit, which is love, and the sword of his law. Even those who do not know God's love are under orders to obey his law of justice.

There are some folks who seem to think that God has no concern for our political affairs. But the whole history of God's dealings with men makes plain that God cares about how justly men deal with one another. And the God-given instruments of justice are the governments of the world.

If a government becomes an instrument of injustice and tyranny the duty of God's people is to reform or overthrow it. But if a government is struggling to maintain a fair balance between the interests of its citizens, to protect our freedom, and to seek the welfare of other nations as well as our own, we are obliged to support such a government to the limit of our ability.

But let's have a truce in the party warfare. It's time to applaud instead of boo.

—ELSON RUFF

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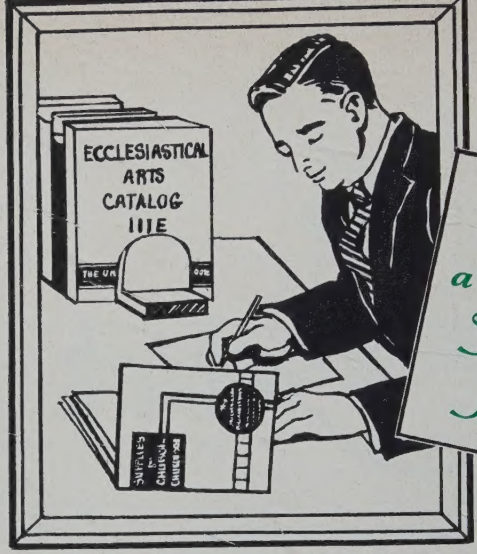

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